





The Dean of Winchester.

Bryant Oon Philo

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THE

SENTIMENTS

OF

PHILOJUDEUS

CONCERNING THE

 Λ O Γ O Σ , or WORD of GOD;

TOGETHER WITH

LARGE EXTRACTS FROM HIS WRITINGS

COMPARED WITH THE SCRIPTURES

ON MANY OTHER

PARTICULAR AND ESSENTIAL DOCTRINES

OF THE CHRISTIAN RELIGION.

BY JACOB BRYANT.

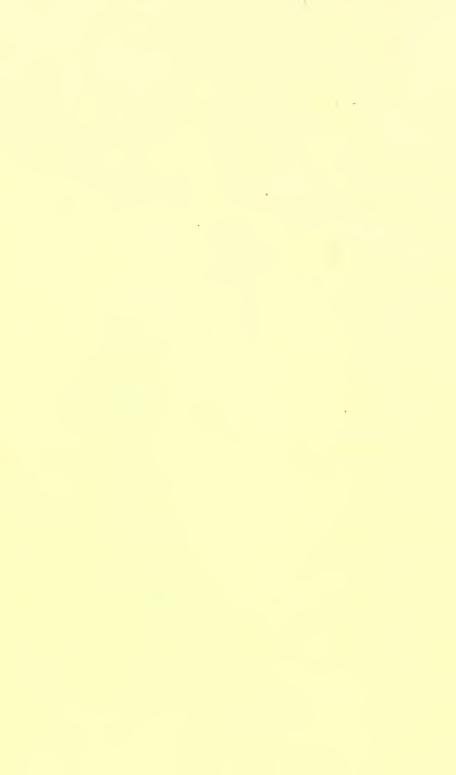


CAMBRIDGE,

PRINTED BY JOHN BURGES PRINTER TO THE UNIVERSITY;

AND SOLD BY j. DEIGHTON, CAMBRIDGE;
MESSRS. CADELL & DAVIES, P. ELMSLEY;
AND T. PAYNE, LONDON.

MDCCXCVH.



PREFACE:

As a variety of prejudices prevail in the world in respect to the Christian Religion, fome against it in general, and others against it's particular doctrines, it is very providential, that we have on the other hand an equal variety of evidences to counteract the Evil, and remedy it's confequences. The early Fathers shew plainly, what was in their time the Doctrine and Faith of the Church. Nor have there been wanting in our own nation excellent Writers, by whom our Holy Religion has been vindicated, and it's Doctrines maintained. Yet the commonplace argument is still urged, that they, who have embraced a fystem, will support it, and those, who get by the Image, will certainly uphold the shrine.

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The most unexceptionable assurances must therefore be those, which are afforded by a person perfectly neutral: one, who has no predilection, and who is open to no other influence, but that of Truth. Philo, the learned Jew, with whom I shall be principally concerned, stands precisely in this happy predicament. He lived in the time of our Saviour, and survived him long: he was converfant with many of his Disciples; and, as we are informed, with fome of the Apostles. From his situation he had an opportunity of feeing the early progress of Christianity, and of being acquainted with it's Doctrines: and of this knowledge he gives us abundant proof, as will be hereafter shewn. At the same time the Religion, in which he had been educated, and to which he was firmly devoted, takes off all suspicion of prejudice from every thing, which he advances. Indeed, he may be looked upon, not merely as neutral

neutral, but in some degree as hostile. For though he appears to be fo far affected, by what he had learned of Christianity, as to adopt many of it's principal Articles, yet he was far from having any regard to it, as a System; nor did he shew any respect to it's Author. He never once makes mention of either of them. His evidence therefore in respect to the Doctrines, which he has transmitted, is the most unexceptionable, that can possibly be required; and obviates all the imputations of prejudice, which caprice and folly have framed. This argument is fo clear, and of fuch confequence, that, I hope, I shall be excused, if in the course of this Treatise I present it more than once to the Reader, that it may be continually in his view. In whatever Philo has advanced to our present purpose, he was influenced folely by the force of reason and truth. And wonderful must those Truths have been, which could procure the affent

affent of one, who has taken not the leaft notice of their Author, and probably held him in contempt.

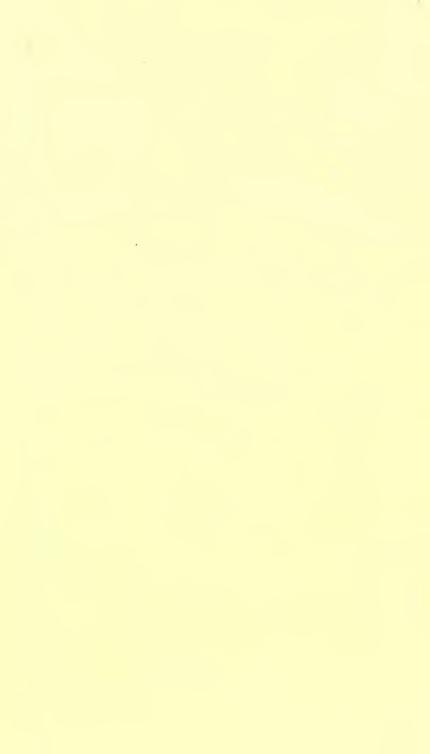
It must be confessed, that this Platonic Philosopher was in general addicted to mystery and refinement. But in the Articles, which he borrowed from Christianity, he is perfectly clear and precise, and his testimony is past controversy valid. Great advantage may therefore be obtained from his Evidence; as fome very learned and ingenious Writers have lately observed, and indeed fo far proved, that any farther profecution of the Subject might be deemed unnecessary. But as there is a path, I think, still left open and unexplored, I have ventured to follow it's direction; striving, if possible, to add to those advantages, which accrue from those learned Writers.

As the most curious and interesting Article, upon which Philo dwells, is the nature of the Logos, or DIVINE WORD, I shall commence with his Evidence upon that head; only premising the notions of the first Innovators in Religion, who were of his time, or immediately followed.

I cannot conclude this Preface without returning my fincerest Thanks to the Gentlemen of the Syndicate at Cambridge, for their repeated goodness in permitting this Treatise, after a former, to be printed at the University press.

J. B.

CYPENHAM, January 3, 1797.



PHILO JUDEUS.



T.

PART

PROÆM.

OUR Saviour, while he was upon earth, gave an account of himself, and of his mission; and displayed the high character, which he bore: and this after his death was confirmed by his Apostles. From these evidences we find, that he was the Son of God, both God, and Man; consequently of two natures, human, and divine. He accordingly just before his ascension gave his last mandate to his Apostles, that they should go, and instruct all nations,—

A baptizing

baptizing them in the name of the Father, and of the Son, and of the Holy Ghoft. Hence we find, that he introduced himself, and confequently ranked himself with God, the Creator, and Lord of the universe; a degree of eminence, which no man, nor any created being, however high and excellent, could have dared to assume. At the same time we are told, that he was born of a Virgin, and appeared in the humble form of a man; and was, as we are taught, and commanded to believe, persect God, and persect Man.

These arguments, and many more to the same purpose, have been used by pious and learned men, by which the faith of the world in general has been confirmed: and they may seem unnecessary to be introduced again. But I have been obliged to repeat, what has been said above; as many have fallen off: and it is my purpose to shew the mode of their deviation; and the extremes into which they have run.

¹ Matth. xxviii. 19.

OF THE CONTRARIETY AND INCONSISTENCE WHICH HAS PREVAILED.

Hence we may perceive, how wayward and excentrick men are at different times; and how inconfistent in their opinions. We now try to fet aside the divinity of Christ; and he is by some reduced to the state of an angel, by others he is esteemed a prophet, by others he is rated as a mere man. But it was not fo of old, in the first ages of Christianity. Many of those, who feceded from the infant church, deviated the contrary way. They allowed the divine nature, but denyed the human. For the miracles of Christ were so well attested, and at the same time so wonderfully displayed, that they could not believe, that they were the operation of man. Some of these lived in the days of the very Apostles; and others in the enfuing century: fo that they had no doubt about the operations. But they abused their faith; and would not allow that they were effected by any human power. Thus

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Thus the manhood of Christ was denyed then, as his divinity is now.

This falling off was not unforeseen; and feems to have been continually obviated by our Saviour. Though he declared to the world, that he was the Son of God, and came from his Father; yet he strongly and repeatedly inculcates, that he was also the Son of man. It is accordingly faid,— The fon of man goeth. 2 The fon of man shall come in his glory. 3 The son of man shall be three days and three nights in the heart of the earth. 4 The son of man must be lifted up. The son of man must suffer. 5 The son of man is delivered into the hands of wicked men. 6 The foxes have holes, and the birds of the air nests; but the son of man hath not where to lay his head. 7 Judas, betrayest thou the son of man with a kis?

It is remarkable, that after the death of our

¹ Matt. xxvi. 24. ² Matt. xxv. 31. ³ Matt. xii. 40. ⁴ John iii. 14. ⁵ Mark ix. 31. ⁶ Luke ix. 58. ⁷ Luke xxii. 48.

our Saviour, the Apostles never make use of these terms, nor call him any longer the Son of man. As he was now received into glory, and become the Lord of life, they speak of him in a different manner. However, when there is occasion, they never fail to insist upon his human nature. It is therefore strongly inculcated that 2 Christ came in the sless. 3 God was manifested in the sless. 4 The Word was made sless. 5 Christ suffered in the sless. 6 Christ put to death in the sless. 7 In him (Christ) dwelleth all the sulness of the Godhead bodily.

There was reason for such precaution, and this particular mode of speaking. For herefies arose in the church very early; and St. Paul in his own time seems to allude to apostacies of this fort, when he speaks of a falling

We must except the words of St. Stephen—I fee the fon of man standing on the right hand of God. Acts vii. 56.

² I John iv. 2, 3. & v. 6. 2 John 7. ³ I Tim. iii. 16. ⁴ John i. 14. ⁵ I Pet. iv. 1. ⁶ I Pet. iii. 18. ⁷ Colof. ii. 9.

¹ a falling off, and many errors likely to take place, or already prevalent in the church. And of these heresies one was the denying of the humanity of Christ, and in consequence of it, the resurrection of his body, which is taken notice of by the Apostle ² above.

OF THE FIRST, WHO DEPARTED FROM THE DOCTRINE OF THE CHURCH.

One of the first of those, who thus seceded from the Gospel truth, was Nicolaus; whose followers received from him the name of Nicolaitæ, and were afterwards incorporated in the multifarious body of the Gnostics. He was contemporary with the Apostles, and is mentioned as an apostate by Saint ³ John. He led the way to this false doctrine by faying, that Christ did not suffer, nor ever appear

¹ 2 Thess. ii. 3.—1 Tim. iv. 1. ² 1 Cor. xv. 12, 13.

³ Rev. ii. 6. and 15. The doctrine of the Nicolaians—which thing I hate.

appear in the flesh.- Qui Christum negarent in carne venisse. Another person, Menander, a disciple of Simon Magus, together with Saturninus, infifted, that Christ was not gifted with any human fubstance; and though he might feem to fuffer upon the cross; yet he never suffered, at least only in appearance. In consequence of this, he denyed any final refurrection.—2 Christum in substantia corporis non fuisse: et phantasmate tantum quasi passum fuisse. Refurrectionem carnis nullo modo futuram. These were followed by 3 Basilides: who like them affirmed that the appearance of Christ was ideal, and that he was a mere phantafm: confequently that he had no human frame;

nor

Tertullian de Præscript. Hæreticorum, p. 214. B.
—Christum impassibilem. Irenæus, L. iii. C. xi. p. 218.

² Tertullian, p. 219.

 $^{^3}$ — $X_{\xi^1 \xi^2}$ $\dot{\omega}_{\xi}$ δοκησει ωεφηνοτος — ειναι δε φησιν αυτον φαντασιαν εν τω φαινεσθαι, μη ειναι ανθεωπον, μηδε σαξκα ειληφεναι. — $\alpha_{\chi_{\xi}}$ Inσαν ωεπονθεναι. Epiphanius, V. I. L. I. p. 70. See Irenæus, L. I. C. 23. p. 98.—alii putative eum paffum. Ibid. L. 3. C. 17. p. 238.

nor did he ever fuffer. According to him, Simon, the fame who bore the cross of Christ, was substituted in his room, and suffered for him.— vice ipfius Simonem crucifixum effe. The Valentinians of the second century entertained the like notions about our Saviour. They maintained, that 2 Christ received nothing from the Virgin Mary: that his body was a heavenly fubstance, which he brought with him from above. This was likewife the opinion of the heretics stiled Marcionites. Christum non veram, sed 3 φανταστικήν solum carnem induisse; nec revera passum esse, cum pati vifus fuerit. Hence they would not allow, that he was born of the Virgin. this they agreed with the Gnostics. For the doctrine, which they supported, was, that Christ

Tertull. p. 219. Epiph. L. 1. p. 74. Irenæus, L. 1. C. xxiii. p. 98.

^{2 —} μηδεν από της παςθενικής μητρας ειληφεναι. αλλα ανώθεν το σωμα εχείν. Εpiphan. Vol. 1. L. 1. p. 171.

³ Cave's Hist. Lit. p. 35.

¹ Christ had no communication with the Virgin, his reputed mother; and never took upon him a human body. Cerdo of the same age held the like opinion: that ² Christ never appeared in the sless, nor was he the son of the Virgin; and that he shewed himfelf under a mere ideal appearance, without any thing ³ real.

Tertullian accordingly fays, that by the fubtilty of their disquisitions they formed such devices about the body of Christ, that they made it either none at all, or any thing but a 4 human body. To obviate these strange

 $^{^{1}}$ —Μη ειναι αυτον απο Μαριας γεγεννημενον,—σαρνα δε αυτο, μη ειληφεναι. Epiphanius, L. 1. p. 91.

^{2 —} Μη ειναι δε τον Χειςον γεγεννημενον εκ Μαςιας, μηδε εν σαςκι πεφηνεναι, αλλα δοκησει οντα, και δοκησει πεφηνοτα. Ibid p. 300. Ουδε γας ο Λογος κατ' αυτες σαςξ γεγονε. Irenæus, L. 1. C. 1. p. 42.

³ Christus φαντασμα. Marcion apud Tertull. L. 3. p. 401. p. 460. Non verbum caro factum est. Irenæus, L. 1. C. 1. p. 42.

⁴ Christi carnem quæstionibus distrahunt, tanquam aut nullam omnino, aut quoquo modo aliam præter humanam. P. 307.

ftrange notions this learned Father wrote his treatife de ¹ Refurrectione Carnis; and another differtation de ² Carne Christi, in which he opposed those four principal hereticks of the second century, Basilides, Marcion, Valentinus and Apelles: who denyed that Christ was in any degree a man.

COROLLARY.

It may feem extraordinary, that fuch an opinion should have taken place so very early: yet that it did take place is most certain. The reason for it's thus prevailing may, I think, be easily discovered. It arose from a cause, which though contrary to the evidence of the Gospel, and calculated rather to injure the truth, than to promote it, yet indirectly, and ultimately tended to do honour to the divine character of our Saviour. For it arose from an high opinion of his virtues, and excellence; and a firm belief

^{*} Page 325.

of the miracles, which he performed; and which in those early days, and long after, were never controverted. These virtues, and these works, were so amazing, and so much beyond what could be expected from mere man, that they would not allow, there was any thing human either in the character or the operations. Hence they admitted the truth; but referred the whole to Christ as God, without allowing his humanity. For they could not conceive, that any fuch fublime and heavenly qualities, and fuch fupernatural powers, could be the portion of any fon of Adam. Thus they erred, through a misconception of the true nature of Christ. They acted however more excufably than many in the days of our Saviour, and in the fucceeding times, who attributed his miracles either to magick, or to the Powers of darknefs. We find, that both acknowledged these wonderful works; and saw, and were affured, that no mortal unaffifted could perform them. But they erred in the extreme: the one by denying the intervention of the Deity, the other the operation of man. Yet we find each co-operating obliquely toward the maintenance of these evangelical truths, which, however misjudged and misapplied, were in those days acknowledged by the worst enemies of the Gospel. The supernatural powers of Christ were allowed, though his humanity was sometimes denyed; the allowing of which truth was an article of great consequence.

OF CHRIST PERFECT MAN.

Hence we find a just reason for the Apostles dwelling so strongly upon this article, that Christ came in the flesh; and that he suffered in the flesh: and this reason is particularly given by Saint John, — ότι ωολλοι ωλανοι εισηλθον εις τον κοσμον, όι μη όμολογεντες Ιησεν Χρισον ερχομενον εν σαρκι. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. And he brings this knowledge and this

this confession, as one test of Christianity. Hereby know ye, the Spirit of God. Every spirit, that confesseth, that Jesus Christ is come in the slesh, is of God. And every spirit, that confesseth not, that Jesus Christ is come in the slesh, is not of God: and this is that spirit of Antichrist, whereof ye have heard, that it should come; and even now already it is in the world.

This truth, we find, was of fuch confequence, and these heresies so dangerous, that Saint John, who lived to see their commencement and increase, took this particular care to warn his disciples of the mischief. He therefore in another place brings positive proof from his own knowledge, and experience; and insists, that the Son of God was perfect man.—This he shews in the following words.—That, which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon (or contemplated) and our hands have handled of the (Logos) Word of life. For the life (that

(that is the Lord of life), was manifested, and we have seen it, and bear witness, and shew unto you eternal life, which was with the Father, and was manifested unto us. That which we have seen, and heard, declare we unto you. We may therefore safely subscribe to the words of Saint Paul, when he tells us—without controversy great is the mystery of godliness. God was manifest in the sless, justified in the spirit; seen of angels; preached unto the Gentiles; believed in the world; received up into glory.²

OF PHILO JUDEUS OF ALEXANDRIA.

To these disciples of Basilides and the Gnostics may be joined one of a more serious, and philosophical turn, and of a far superior character, Philo of Alexandria, a Platonick philosopher. He was a Jew by race, and highly respected by those of his own

I John i. I.

¹ Tim. iii. 16.

own 1 nation, and community. Upon this account he was fent ambaffador to Rome upon a special occasion in the fourth year of the emperour Caligula. This was in the year of Christ 42: so that if we suppose Philo at this time to have been about forty years of age, he must have been contemporary with our Saviour all through his life; and nearly of the fame age as many of his Apostles and Disciples. If he were older, than I have stated, as some think, still he must have been throughout contemporary with Christ; for he survived him, and, as there is reason to believe, lived after him many years. We have indeed a confirmation of it from his own words, as will be thewn hereafter.

He fpeaks at large in many places of the Word of God, the second Person; which he mentions, as (δευτερος Θεος) the second Divinity, the great Cause of all things, and styles him

as

Τα ωφιτα ειδοξος. — ύψηλος, και μεταωρος. —
 See Josephus Ant. L. 18. c. 10.

as Plato, as well as the Jews, had done before, the Logos. His thoughts upon this fubject are very just and fublime: such as would do honour to a Christian. though the Jews in his time expected the Messiah Prince, and flattered themselves, that he would arise among their brethren, and exalt their nation: yet he suppresses every thought to this purpose; and intimates plainly, that, in his opinion, nothing human or corporal could be annexed to the Son of God. This prejudice was the great obstacle to his becoming a Christian: though he must have been convinced of the miracles of our Saviour; also of the fanctity of his manners, as well as of his goodness and wifdom. He must likewise have known many of the first profelytes, which were very numerous at Alexandria; and probably was not unacquainted with some of the Apostles. But notwithstanding these advantages, he could not bring himself to believe, that the Word could be made flesh: and a suffering Meffiah, and Christ crucified, was past his comprehension. As to the operations of

our

our Saviour upon earth, they were too notorious to be denyed. He therefore fays nothing in opposition: but passes over the whole in mysterious silence. Hence not a word is to be found in him about Christ Jesus the Messiah, nor of his mighty operations: which is extraordinary.

But of the divine Logos, or Word, he speaks in many places: and maintains at large the divinity of the second Person, and describes his attributes in a very precise and copious manner, styling him,— του δευτερου Θεου, ός ες τυ επεινε (Θεε πρωτε) Λογος, the second Deity, who is the Word of the supreme God. ² Πρωτογουου ύιου, his first-begotten Son. ³ Εικωυ Θεε. The Image of God: and ⁴ Ποιμην της ίερως αγελης. The Shepherd of his holy flock.

In his Treatife upon Creation, he speaks of the Word, as 5 the Divine Operator, by whom

¹ Philo. Fragm. V. ii. p. 625. ² De Agricult. V. i. p. 308. ³ De Mundi Opif. V. i. p. 6. ⁴ De Agricult. V. i. p. 308. ⁵ De Mundi Opif. V. i. p. 4.

whom all things were disposed: and mentions him as I Superior to the Angels, and all created beings, and the image and likeness of God; and fays, that this Image of the true God was esteemed the same as God-2 ws autor (Θεον) κατανουσι. 3 This Logos, the Word of God, is superiour to all the world, and more ancient; being the Productor of all that was produced. 4 The eternal Word of the everlasting God is the fure and fixed foundation, upon which all things depend. He mentions man, as in need of redemption, and fays,—What intelligent person, who views mankind engaged in unworthy and wicked purfuits, but 5 must be grieved to the heart, and call upon that only Saviour God, that these crimes may be extenuated, and that, by a ransom, and price of redemption being given for his foul, it may again obtain it's freedom. It pleased God therefore to appoint his Logos to be a Medi-

De Profugis, V. i. p. 561. De Somniis, V. i. p. 656.

De Leg. Alleg. V. i. p. 121.

De Plantatione Noë, V. i. p. 331.

De Confus. Ling. V. i. p. 418. l. 50.

Mediator. ¹ To his Word, the chief and most ancient of all in Heaven, the Great Author of the world gave this especial gift, that he should stand as a medium (or intercessor) between the Creator and the created. And he is accordingly the Advocate for all mortals. The same ² Word is the Intercessor for man, who is always tending to ³ corruption: and he is the appointed Messenger of God, the Governour of all things, to man in subjection to him. ⁴ He therefore exhorts every person, who is able to exert himself in the race, which he is to run, to bend his course without ⁵ remission to the divine Word above,

¹ Quis Rerum Divin. Hæres. V. i. p. 501, 502.

² Ibid. p. 501. l. 49.

³ For κηςαινοντος αει πζος το αφθαςτον, we should certainly read πζος το φθαςτον.

⁴ De Profugis. V. i. p. 560. l. 31.

⁵ The present reading is απλευς, the meaning of which I do not comprehend. The true reading is probably απνευς, from απνευςος—without remission,—indefinenter, without stopping to take breath.

above, who is the Fountain of all wisdom: that by drinking at this sacred Spring, he, instead of death, may obtain the reward of everlasting life.

He repeats continually, that the Logos is the express image of God. 'The Word, by which the world was made, is the Image of the supreme Deity. 'As we perceive the sun's light, though the sun is not itself seen; and behold the brightness of the moon, though it's orb may not appear to the eye; so men look up to, and acknowledge, the likeness of God in his minister the Logos, whom they esteem as God. He attempts to describe his nature by representing him, as 'not uncreated, like God; nor yet created, as man: but of a divine substance.

τ De Monarchiâ, V. ii. L. ii. p. 225. Τον δε αοςατον και νοητον Θειον Λογον εικονα λεγει Θεω. De Mundi Opif. V. i. p. 6.

² De Somniis. V. i. p. 656. l. 33.

³ Quis Rer. Divin. Hæres. V. i. p. 502.

fubstance. I For the Word of God, which is above all the host of Heaven, cannot be comprehended by human vision, having nothing in bis nature, that is perceptible to mortal sense. For being the Image of God, and the eldest of all intelligent beings, he is feated immediately next to the One God, without any interval of feparation. This in the language of Scriptures is - fitting on the right hand of God. He adds - 2 For not being liable to any voluntary or involuntary change, or falling off, he has God for his lot, and portion, and his residence is in God. The like is mentioned in another place, where he is represented again as finless, and as the great High Priest of the world. 3 We maintain, that by the (true) High Priest is not meant a man; but the divine Word; who is free from all voluntary, and involuntary transgressions—being of beavenly

De Profugis. V. i. p. 561. l. 16.

² Ibid. 1. 24.

³ Ibid. p. 562. l. 13.

venly parentage; born of God, and of that divine Wisdom, by which all things were produced. He speaks to the same purpose in another place, where he makes mention of the word — τεν ώ και Αρχιερευς, ό ωρωτογονος αυτε (Θεε) Θειος Λογος -In which prefides that High Priest, the Holy Word, the first-born of God; -at other times flyled πρεσθυτατος ύιος Θεκ. -The Son of God, antecedent to all creation. ² Τετον μεν γαρ ωρεσθυτατον ύιον ό των οντων ανετειλε Πατηρ, όν ετερωθι ωρωτογονον ωνομασε. It is manifest, that every article, which the Sacred Writers have given to Christ in his mediatorial capacity, Philo has attributed to him in his divine character antecedent to creation.

De Somniis, Vol. i. p. 653.

^{*} De Confus. Ling. V. i. p. 414.

OF THE OPINION OF PHILO CONCERNING
THE LOGOS BEING REPRESENTED AS
HIGH PRIEST.

Such was the opinion of Philo Judeus in respect to the Logos, or Word of God; whose divine nature he maintains, and his origination from God, Yet, though the Scriptures had declared, that this High Priest was the Messiah appointed to come into the world, and our Saviour by his doctrine and miracles had proved himfelf to be that Meffiah, Philo by his filence shews, that he could not accede to that opinion. He could not admit of a crucified Saviour. It was a stumbling block in the way of truth, by which he was continually impeded. When therefore he comes to his fourth question de Profugis, (p. 561) where it is faid from 1 Numbers xxxv. 25-28, that the guilty person, who fled for his crimes to a city of refuge, should remain there to the

Alfo Joshua xx. 6.

the death of the High Priest, who was anointed with the holy oil; he owns, that this embarraffed him greatly.— ' 'Η ωροθεσμια — τε Αρχιερεως ὁ θανατος, σολλην εν τω έητω μοι σαρεχεσα δυσκολιαν. This article, concerning the death of the High Priest, has, from the words, in which it is fignified, afforded me much difficulty and trouble. He perceived, that this was typical, and that the Logos, or Word, whom he acknowledges to be the great High Priest, was ultimately fignified. And though he refines greatly, and misapplies the intelligence afforded him, yet he owns, that by the death of the High Priest spiritual vassalage and exile were to cease, and the guilty person was to be set free, and return to the state, which he had forfeited.2 These truths he certainly saw; but could not conceive in what manner it was possible for the Logos, or great High Priest, to die. He did not confider, that, as the Word had appeared, as he intimates, (κατ' εικονα ανθρωπος) in a human form to the Patriarchs,

he

¹ De Profugis, V. i. p. 561. l. 48.

² Id. p. 563. l. 27. p. 534. l. 44.

he might again fubmit to the same form, and as a man fuffer death. This he could not conceive. It was a prejudice too ftrong to be removed. He had undoubtedly conversed with Christians at 'Alexandria: also at Rome, when he went to that city at two different intervals. He was probably converfant with them likewise at Jerusalem. For this feems to have been the place of his residence in the early part of his life. He flyles it, ίερα ωολις, and fays, — Αυτη, καθαπερ εφην, εμη μεν εςι σατρις, Μητροπολις δε ε μιας χωρας Ιεδαιας, αλλα και των ωλειςων.2 This city (Jerusalem) was the place of my birth: which city is the metropolis not of Judea only, but of many other regions. And this city he feems to have vifited at the times of the Passover in obedience to the law: and probably at other feafts.3 From his intercourse with

The Christians were very early so numerous at Alexandria, that it was thought necessary to have a church sounded, and a bishop appointed.

² De Virtut. V. ii. p. 587.

³ See Philo Frag. Vol. ii. p. 646.

with the Christians, he obtained this improved knowledge concerning the Word of God, whom he styles the Son of God, his first-begotten: whose divine nature he has described more truly by far, than any of the Platonists before him; or any of the Alexandrine school after him; or even than any of his own nation of old. But Christ crucified feems to have been fo contrary to his pre-conceived notions, that he never mentions him, nor alludes to him, though he lived in his time, and must have been well acquainted with the history of his holy life, and doctrines, and all his wonderful works. And there is fomething extraordinary in his filence, which is worth observing. For as he had so very often taken pains to declare, what the Word of God was; we should naturally expect, that he would likewife have shewn, what it was not. And as our Saviour gave out to all, that he was the Son of God, the first-born of the world, who came down from heaven to give his life a ransom for many; and was pointed out by Saint Paul as the High Priest mentioned by

the Prophets; it is extraordinary, that he does not try to obviate this notion. The fame and the pretenfions of Christ, the Meffiah, were well known among the Jews in the time of Philo. They could be no fecret at Alexandria, which was the refidence of fome thousands of his nation; and which was fo near to Judea: especially as Saint Mark preached the Gospel there very early; and as is generally supposed A. C. 49. Yet he never attempts to fet aside these pretenfions; nor does he ever speak of Christ, or of Jesus, the Messiah. His prejudices would not fuffer him to acknowledge Christ in the flesh: and at the same he must have been affected by his holy life and miracles: for these things were not done in a corner. He had certainly canvaffed this article in his own mind, and was brought over so far towards the truth, that he confessed, it was more easy to conceive a Deity partaking of the human nature, than a man partaking of divinity — * Θαττον γαρ αν εις ανθρωπον Θεον,

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De Virtut. V. ii. p. 562.

η εις Θεον ανθρωπον μεταδαλειν. He was, as he confesses, under great doubts and difficulties: and, as he could not accede, he kept an awful distance; maintaining a religious silence: and what he could not be brought through frailty to admit, he was neither able nor willing to deny. He seems to have stood in a fearful medium; which was the case of Josephus and of many of the Jews at that season.

From the extracts produced above, we may learn, what was the opinion of Philo, and others of his nation, concerning the divinity of the fecond Person, the Logos, or Word of God. And in him we find the doctrine more improved, and more precisely given, than it was ever afforded, before the coming of Christ.

Though I have introduced this learned Writer with Basilides and the Gnostics, and others of the first and second century; yet he differs from them in one respect greatly. They agree with him in not allowing, that

5 Christ

Christ came in the flesh: but they grant, that he did come in a spiritual manner, and that Christ, the Messiah, was that Person. But Philo says nothing of his appearing upon earth, and seems tacitly to deny it, dwelling only upon the prior and heavenly character of the Logos, or Word; and describing his divine nature, by shewing that he was the Son of God, and first-born of the world. Yet he seems sometimes to verge towards the truth, when in mentioning the different characters of the \(\pi_{\varphi\pi\sigma\chi\righta}\tau\rho_{\varphi\sigma\chi}\tau\rho_{\varphi\sigma}\tau\rho_{\varphi\sigma\chi}\tau\rho_{\varphi\sigma}\

He is faid by different writers to have converfed with the first Christians; and to have got much intelligence from them. We find it mentioned by ² Eusebius, that at Rome he had access to Saint Peter; and the same is faid by ³ Jerome. Thus much is cer-

tain,

De Confus. Ling. Vol. i. p. 427.

² Euseb. Hist. Eccles. L. ii. C. xvii. V. 1. p. 65.

³ S. Hieron. de Script. Ecclef. Vol. iv. p. 106.

tain, that he has borrowed the fentiments and doctrines of the Apostles, and first Christians: in consequence of which he must have had some intercourse, and correspondence with them.

CONCERNING THE AGE OF PHILO.

As I have supposed, that such excellent knowledge could not have been obtained by this early Jew, but by his access to some of the early Christians, it will be proper to shew, that the æra of his life corresponds with the first promulgation of the Gospel. This is denyed by the learned editor of his Works, who maintains that he was born many years before Christ, and could not have had any correspondence with Saint Mark, and the first Christians of Alexandria. The reasons, which he gives, I shall now examine.

He

He tells us, that many have undertaken to state the time of Philo's birth: concerning which however we have no determinate intelligence. Some, he fays, who feem to come nearest to the truth, make it to have been about thirty years before the birth of our Saviour. This was the opinion of Bafnage: and the Editor of Philo agrees with him; and gives the following reason for his determination — Ille enim ipfe anno Caii quarto, urbis conditæ 793, se senem et ætate provectiorem plus una vice testatur. This is a great mistake, into which I wonder, how the Editor could possibly lapse. Philo at the beginning of his 2 Treatife, where an account is given of his embaffy, undoubtedly speaks of himself, as old. But by this he meant, at the time of his writing, not at the time of the embassy to Caligula, which was probably twenty years, or more, antecedent. This is manifest to any body, who will examine the Treatife: and I wonder.

¹ Præfatio, p. ii.

² De Virtutibus, V. ii. 545.

der, how it could be mistaken. We find in the account given a most severe investive against the emperour; such as no Jew, nor any person of whatever country, would have dared to have uttered. The Jewish nation had been in great dread of Caligula: who had threatened to introduce his statue into the temple at Jerusalem. Upon their repeated remonstrances he became hostile to the whole nation; and shewed a particular disaffection towards the Jews of Alexandria; which place he purposed to visit. To avert his anger, it was thought proper to fend an embassy to Rome: and Philo with some others was employed for this purpose; and he faw the emperour at Rome and at Puteoli: but he met with nothing favourable. On the contrary, he was infulted, put in chains, and hardly escaped with his life. In consequence of this, he some years afterwards wrote the Treatife De 2 Legatione:

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¹ Philo, V. ii. p. 597, 545.

² Styled also, High Agerton, or De Virtutibus, five De Legatione.

in which he accuses Caligula of 'folly, madness, cruelty, and every vice. This he is supposed by his Editor to have produced in the very year of his embassy; at the very criss, when the Jewish nation was under such apprehensions. But this could not have been the case. No person would have published such a fatire in the reign of Caligula, nor for some time after. Hence nothing concerning the age of Philo can be collected from these data.

Eusebius however mentions a tradition, that Philo read this Treatise before the emperour Claudius, and the whole senate; and that it was received with great applause.² This is undoubtedly a Jewish figment. The author upon such an occasion would have introduced some compliments to the reigning prince, as well as to the assembly, before whom he stood.

But

μυξια περι την αρχην (τε Γαϊε) ενυθρισαντος.
 Eufeb. Hift. Ecclef. L. ii. C. v. V. i. p. 51.

² Euseb. Hist. Eccles. L. ii. C. xviii. V. i. p. 72.

But not a word to this purpose occurs; nor are they ever mentioned. Besides, he speaks of the Romans in general with much bitterness; and accuses them of cruelty, and illiberality, towards him and his people. How can we suppose, that such an invective could have been permitted by the fenate: or that they would at any rate have listened either to fatire or to encomium from a Jew? But what puts the matter out of all doubt, he himself shews, that it could not be written even in the time of Claudius, much less in the time of Caligula: for he intimates repeatedly in the course of his work, that the former prince, Claudius, had been for fome time dead. One of the chief enemies of the Jews was an Egyptian, named Helicon: who had employed every art to make them odious to the emperour. But this Helicon, fays Philo, was at last taken off; being put to death by Claudius Casar for some other

ο Ο δι Έλικων ύπο Κλαυδιά Γεςμανίκα Καισάρος αναιςεθείς, εφι δις αλλοίς δ φεινοθλάθης ηθικήσειν αλλά ταυτά μεν ύς εξον εγενέτο. De Virt. five de Legatione, V. ii. p. 576.

other base actions, of which he had been guilty. But these things bappened afterwards: that is, after my embassy to Rome. This is in the very Treatise de Legatione. He here intimates plainly, that the reign of Claudius was past, when he wrote this document: and Caligula confequently must have been for fome years dead. The like is to be found in his oration against Flaccus. But why do I mention this oration? when in the very treatife above-mentioned,2 with which we are concerned, it appears throughout, almost from every page, that Caligula was then dead: the whole character given is of a person departed. We must not therefore take for granted, that an event, and the history of an event, are necessarily of the same date. The one may have been many years after the other. The Treatife therefore could not have been written till the reign of Nero: and probably later; when the Cæfarean family was extinct; and no offence could be given

¹ Philo. Vol. ii. p. 517.

² De Virtut. sive de Legatione.

given by the publication. For had it been made known at the time supposed, Apion, his great enemy, would soon have accused him to the præfect of Egypt: and he would have forfeited his life in a few hours.

It may feem unnecessary after these proofs to mention any more of the arguments, which the Editor has introduced in support of his opinion. But as there is one, upon which he feems to lay great stress, I will not pass it unnoticed. 1 Philo incidently mentions the fate of the Xanthians in Lycia; who were all destroyed by the army of Brutus A. U. C. 712, for their attachment to Cæfar. The history is introduced in the following manner— Ωσπερ Φασιν, ε ωρο wolls, κ.τ.λ. As they fay, not long ago, &c. Hence he supposes, that the Author speaks of the affair as a recent event — ut facto recenti, loquitur.2 But by the words not long ago

¹ Vol. ii. p. 464. The event is also mentioned by Dion Cashu, L. xlvii. C. xxxiv. V.i. p. 514.

² Præf. ad Philonis Op. p. ii.

ago, and not long fince, is fignified a very unlimited space of time; which can only be determined by the Author: for it depends intirely upon his mode of judging, and the termini, to which he tacitly alludes. person were writing upon migrations and discoveries, he might say, that it is not long fince, that America was discovered. Yet it has been known for above three centuries. Nothing therefore can be precifely gathered from the words above: nor can the year of a man's life be determined by fuch evidence. The very words — Ωσπερ φασιν, as they fay, feem to intimate much uncertainty, and that the fact was by no means recent. fhort, we may prove it from the Author's own account of himself, and his writings; before which all fuch furmifes must vanish.

When therefore the birth of Philo is carried up to the time of Julius Cæfar, it is an unwarrantable anticipation. There is reafon to think, that he was nearly of the fame age as the Apostles; with some of whom he is said

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to

to have conversed. He was alive, we have feen, fo late as the reign of Nero. And as he resided at Alexandria, he could not fail of knowing Saint Mark, who was the first bishop in that place, and came thither (as the Editor allows2) about the year 48, or 49. And, if St. Mark's Gospel was published in that year, or, as many think, before that year, then Philo had an opportunity of feeing it alfo. Moreover, fince he was living, when Nero was emperour, it is not improbable, that he had converfed with some of the disciples of Christ, as well as of the Apostles, and that he was not a stranger to the writings of fome of the other Evangelists. His fituation and time of life will warrant this conjecture, and, above all, the truths, which he has disclosed.

THIS

το Ευαγγελίου, ό δη και συνεγεμματο, κηςυξαι, Εκκλησίας τε ωςωτου επ' αυτης Αλεξανδεείας συςησασθαί. Eufeb. Hift. Ecclef. L. ii. C. xvi. V. i. p. 65.

² Novennio post Caii obitum, scil. 2000 Christi 49, Marcus Alexandriam venit. Præsat. ad Philonis Opera, p. iii.

THIS ARGUMENT CONTROVERTED.

The Editor is of a different opinion; which he expresses in the following manner. Verum merito dubitatur, anne quivis Fœderis Novi liber, dum Philo per ætatem posset scribere, editus fuerit in lucem. Certe nulla ex Epistolis Paulinis, et quod ad D. Marci Evangelium attinet, Eusebius ejus promulgationem refert ad annum Claudii Cæfaris tertium verum si Irenzo sides, isque antiquior et potior Eusebio testis, non editum est Evangelium istud, nisi post obitum Petri et Pauli, id est anno Æræ Christianæ 64, quando Philo prope centenarius fuerat. Though this date (A. C. 64) be allowed in respect to the promulgation of the Gospel; yet all that I have maintained may be still true. For at this period (A.C. 64), Philo, fo far from being near an hundred years old, was probably not older than many of the Apostles. If we suppose him to have been forty, or forty two years old, when

Præf. ad Philonis Op. p. iii.

when he was fent to Rome, he was but fixty four, when Saint Peter and Saint Paul fuffered martyrdom. He might therefore very eafily have had, if not an intimacy, yet an acquaintance, with them and their disciples, and have read their Epistles.

But the chief proof, that he had perused fome of the Books of the New Testament. or at least had conversed with some of the first converts to Christianity, is to be drawn from his writings: in which, as I have shewn, are many articles of great confequence to be found. A person, who speaks of the Word of God, as the Son of God, his First-begotten, the Shepherd of his flock, the second Great Cause, the Image of God, the Mediator between God and man, the Great High Priest mentioned by the Prophets, the Creator of all, that was created; who speaks also of Redemption, and - λυτρα και σωςοα - the Price of Redemption, and of the Person, by whom it was to be precured, and by whom we are finally to attain to (Zwnv aidiov) everlasting life: I fay, whoever was acquainted with these doctrines, could

could be no stranger to Christ and Christianity. Eufebius therefore very justly observes, that Philo must have had in idea some of the first preachers of the Gospel, and the doctrines transmitted by the Apostles themfelves, when he wrote thefe things. But this is not fufficiently precise: for he had not these truths transmitted. He lived in the time of the Evangelists and Apostles; and obtained his knowledge from them, the fountain head. And that he entertained a favourable opinion of the Gospel, we may judge from his filence: for though a Jew, and, as one in confequence of it would fuppose, not a friend to Christianity; yet, when there are many opportunities afforded, he never speaks against it. And we have seen, that he borrows many effential truths, which could not have been obtained from any unconverted people of his own nation. At the fame time it is to be observed, that though he lived among Christians, and was acquainted with their doctrines, yet he never mentions them; nor does he ever take notice of Saint Mark, who prefided in his time over the church at Alexandria.

Yet fo much was Philo beholden to them. that we may read in him the opinion of the Apostles, and the doctrines of Christ himfelf, about this effential article of our belief. And that he had opportunities of information is plain. For if he were, as the Editor thinks, antecedent to Christ in respect to his birth, it is very manifest from his own evidence, that he furvived him: for in his Treatife, about which we are concerned, he mentions, as I have shewn, the death of Claudius. He was therefore alive through the whole course of our Saviour's residence upon earth; and furvived him feveral years. This shews, what room there was for intelligence; of which, it is plain, he availed himself. He was a Jew, and a follower of Plato. But what he fays of the first-born Son of God, the Creator of all things, the Image of God, the Mediator, &c. was past the apprehension of man. Neither Plato, nor the Stoicks, had any thing fimilar; and even the Jews had nothing adequate to the precise truths, which he discloses. He certainly has adopted fo much from Christianity,

nity, that Photius fupposes, that he was a proselyte, but relapsed. For this however we have no evidence: on the contrary, Philo intimates through all his works, that he continued in the religion of his fathers.

Such is the attestation of Philo Judeus; which must be esteemed of the greatest confequence. For he lived in the time of our Saviour, and of his Apostles: and their doctrines he has manifestly borrowed. They are not confined to any particular part of his works; but are to be found in different treatifes: and I have produced them in his own words to the reader: and much more I might have produced: but thefe, to which I have applied, feem fufficient. His evidence is plain: and though he was in general much given to abstruse and mystical notions, vet in these instances he is perfectly precise, and clear; and fpeaks without difguise the opinion of those, from whom he got his information; and affords us fometimes the language, as well as the fentiments, of the Apostles. As he lived so near to Judea, and thews

fhews in his writings, that he was born in those parts, he may have borrowed some of these doctrines from a still higher source. As this, though probable, is not certain, let us abide by that evidence, which he gives, whether he obtained his knowledge from one, or many. That it was borrowed at the first promulgation of the Gospel, is manifest: and the great truth, which results from it, cannot, I think, be controverted.

OF GOD, IN SAINT JOHN.

We have feen, that the Hereticks abovementioned would not allow, that Chrift came upon earth in a human ftate: and Philo by his particular filence feems to think, that he did not appear at all. This denyal of our Saviour in the flesh I have shewn to have been of a very dangerous consequence; and rendered the sufferings of Christ, and his death, and passion, together with all the blessings which were to ensue, abortive and inessectual. ineffectual. Saint John therefore, in whose time these base notions began to spread, took early care to remedy this mischief, and to shew the human, as well as the divine, nature of the Messiah. And as Plato and his disciples, and the Jews likewise, before the time of Philo, used the term Logos to express the 'Word of God; Saint John adopts the

The word Λογος in the original is and and Dober and Malat: which the Hellenistic Jews very properly translated Λογος, the Verbum of the Romans. It occurs as a Person, the Angel of the Covenant, in several parts of the Greek Version. — μεχει το ελθειν τον Λογον αυτο, το Λογον το Κυζιο. Psalm cv. 19.

Απεςειλε τον Λογον αυτε, και ιασατο αυτες. Pf. cvii. 20. He fent his Word and healed them.

Εις τον αιωνα ο Λογος συ διαμενει εν τω υςανω. Ρί. cxix. 89.

In Wildom — 'Ο σαντοδύναμος συ Λογος απ' υξανών εν θεονών (lege εκθορών) βασιλείων — εις μεσον της ολιθοιάς ηλατο γης. C. xviii. 15.

The Patriarch Jacob speaks of the Word under the name of God's Angel.— The Angel, which redeemed me from all evil. Gen. xlviii. 16.

The Memra of the Chaldee Paraphrasts

the fame: and by his fuperiour doctrine tries to remedy their mistakes, and to enforce the truth. This he performs most clearly, I think, and most satisfactorily, in the first chapter of his Gospel.

SAINT JOHN'S GOSPEL, CHAP. I.

- "1. In the beginning was the Word, and the Word was with God, and the Word was God.
- 2. The fame (Word) was in the beginning with God.
 - 3. All things were made by 'it (the Word) and
- Our version renders the word zers, him, and this is the proper meaning. But I have used the word it; because several have rendered the original in this manner, in order to get rid of a difficulty, which embarrassed them: as they wanted to prove, that by the Word was meant no Person. But so plain is the text, that translate the word either way, still a Person must be signified: and the truth cannot be evaded by this artissec.

and without it (without the Word) was not any thing made, that was made.

- 4. In it (in the Word) was life: and the life was the Light of men.
- 5. And the Light (of the Word or Logos) fhineth in darkness, and the darkness comprehended it not."

The Apostle then by an apostrophe introduces the person, who was the forerunner of Christ, and who first declared him to the world.

- "6. There was a man fent from God, whose name was John.
- 7. The same came for a witness, to bear witness of the Light (the Word), that all men through him might believe (in the Word)."

Concerning the Perfon, of whom John bare witness, there can be no doubt: and

confequently it is very plain, who is meant above by Life, and Light.

"8. He (John) was not that Light (the Word), but was fent to bear witness of that Light (the Word)."

Had the Word, this Light of the world, never appeared in the flesh, or had the Word been the phantasm of Basilides, and the Valentinians, this caution about Saint John would have been quite unnecessary. The Baptist could never have been taken for a phantom. It therefore must be a person, a human being here spoken of, and with whom he is contrasted.

- " 9. That (Word) was the true Light, which lighteth every man, that cometh into the world.
- Light, of which John bare witness) was in the world, and the world was made by it (the Word), and the world knew it not:

 (knew

(knew not the Logos, the Word of light, and life)."

We have here the two natures of Christ plainly alluded to. His heavenly character, as Creator, and his humanity are both specified. And though I make use of the word it, which is not properly applicable to a person, yet we shall throughout find, that a person is spoken of.

- vorld) came unto it's own; and it's own (in general) received it not.
- 12. But as many as received it, (the Logos or Word) to them it gave the power to become the fons of God, even to them that believed in it's (the Word's) name."

Who could give this power to become the fons of God, but the Son of God, who was with God, and was God, by whom all things

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were created?—¹ ὁ δευτερος Θεος, ὁς εςτν εκεινε Λογος—the second Divinity of Philo, which is the Word of God—² εικων Θευ, δι ε΄ συμπας ὁ κοσμος εδημιυργειτο—that Image of God, by whom the whole world was created—the same, who forgave sins. It is therefore manifest, that however the terms ε΄τος and αυτος may be rendered by particular persons, the artisce will avail little; for a Person is manifestly signified.

All this is furely very plain; and an article, to which every unprejudiced person must accede. But it is said to be a mystery. True. But what is this mystery, but a divine truth, which we could not have known, but by information? Take away the sanctity of the object, there will be found as much mystery in the freezing of water, when told to a person, who never beheld it; or in the properties of the magnet to one, who had never before heard of them. Our faith upon these occasions

¹ Philo apud Euseb. Præp. Evang. L. vii. C. xiii. p. 323.

² Philo de Monarch. L. ii. V. ii. p. 225.

occasions depends upon the credibility of the informer. If the intelligence comes from the mouth of truth, we must believe it; or we act contrary to reason. And there would be no difficulty in this case, were it not for the pride, and prejudice of men. Therefore this positive and determinate evidence, which cannot be fet aside, they try to extenuate, and foften; till by refinement they reduce it to nothing. But still there are other mysteries, or else the Gospel must be given up. We have an instance to this purpose afforded us by Saint Matthew, who gives it in the very words of our Saviour. 1 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he, to whomsoever the Son will reveal bim. We find, that the mystery of the Son is like the mystery of the Father: which mystery of the Father, however certain we may be of his existence, must be esteemed the greatest that can be; far beyond our conception. And to the knowledge of these mysteries

Matth. xi. 27.

mysteries no man can of himself arrive Had Christ been merely a man upon earth, there could have been no such mystery; consequently no difficulty in obtaining an immediate knowledge of him. And he accordingly, as a man, was known to all about him. But additionally to this he had in his nature something heavenly and superiour, his Divinity known to the Father only; therefore not to be discovered by man, who can only know it by divine revelation.

In respect to the Divinity of our Saviour, there is one passage in Saint Paul, so plain and determinate, that I should think every reasonable person must necessarily give it his assent. The Apostle is mentioning his zeal and best wishes for some of the proselytes to the Gospel, and adds— Γνα παρακληθωσιν αι καρδιαι αυτων, συμειεασθεντων εν αγαπη, και εις παντα πλετον της πληροφοριας της συνεσεως, εις επιγνωσιν τε μυςηριε τε Θεε, και Πατρος, και τε χριςε. That their hearts might be comforted, being knit together in love, and unto all riches of

the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ. This latter part is neither here, nor in the Roman version, properly translated. Hence the purport of the Apostle's information is in great measure ruined. The words - την επιγνωσιν τε μυζηριε τε Θεε, και Πατρος και τε Χριςε—fhould be rendered — to the knowledge of the mystery of God, BOTH OF THE FATHER AND OF THE SON: or more fully — BOTH OF GOD THE FATHER, AND OF GOD THE SON. This is the true purport of these fignificant terms, if there be any certainty in language: and I should think, that upon due consideration it could not be controverted. The Divinity of our Saviour is here clearly afcertained: and his connexion with God is very justly called a mystery: for it was a truth not to be difcovered by man. Flesh and blood could not bave revealed it. Christ in this passage is not only mentioned with God, but as God -that Christ, who is over all, God bleffed for ever. Θεος ευλογητος εις της αιωνας.

OF THE THIRD PERSON.

If the Divinity of our Saviour be fatisfactorily proved, and we are affured of the fecond Person, the Son of God, the third follows of course, and cannot but be admitted. When our Saviour gave his last command to his disciples, and ordered them to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, we cannot suppose, that, on so folemn an occasion, after mentioning two Persons, he would thirdly mention along with them, and exactly in the same manner, a mere mode, or attribute, and that too an attribute of one of those persons. The sacred Writers could never wish to perplex the world, much less to mislead those, to whom they addressed themselves. And therefore, if the Holy Spirit did not, as a Person, exist, they would not have made it a co-operating agent, nor an agent at all. Yet they speak of the Holy Ghost as the Paraclete, or Com-

Matth. xxviii. 19.

Comforter: and record it, as faid by Christ, that to sin against the Holy Ghost is an unpardonable sin. It is mentioned, that the Apostles were 1 prompted, directed, and furthered by the Holy Ghost: and Saint Paul mentions his being controuled by the Holy Ghost 2; and fays, it feemed good to the Holy Ghoft.3 And our very knowledge of Christ is said to be by the Holy Ghoft.4 He is continually fpoken of as an Agent, and Person: and his influence, gifts, and power, are continually ascertained.5 It is not to be supposed, that the Apostles would have fpoken fo repeatedly of the Holy Spirit and it's operations, if no fuch operator had existed. They could as easily have referred these bleffings, and this influence, immediately to the Father, and to the Father alone: had there not been a third Perfon.

I Cor. ii. 13. Which things also we speak, not in the words, which man's wisdom teacheth, but which the Holy Ghost teacheth.

² Acts xvi. 6, 7.

³ Acts xv. 28.

⁴ r Cor. xii. 3.

⁵ Heb. ii. 4.

Person, through whom by the appointment of the Father they were derived. Hence we are ordered not to refift the Holy Spirit, nor to grieve it, nor to fin against it-That Spirit, the Comforter, which is the Holy Ghoft, which was to come after Christ's death, and to teach the Disciples all things." Our Saviour accordingly tells his Disciples - 2 If I go not away, the Comforter will not come: but if I depart, I will send him unto you. Had the Holy Spirit been merely the divine influence, and not a Person, our Saviour would have expressed himself accordingly; and instead of Comforter would have mentioned comfort. If I go not, you will receive no comfort: but if I depart, I will fend comfort unto you. But he manifestly speaks of a Person.3

But still doubts have prevailed; and it has been thought extraordinary, that, as these

¹ John xiv. 26.

² John xvi. 7.

The evidences to this purpose in Scripture are very numerous: but I shall not apply to them any farther;

these articles are of such consequence, the sacred Writers have not dwelt more sully upon them. To this it may be answered, that they are sufficiently explicit, and intelligible to any person, who will consider them without prejudice. The Evangelists studied to be brief and contracted. Hence we have from them more matter in a small compass, than from any other writers in the world. If there be any difficulties, they are to be sufficiently explicit, and Divine Providence has acted in this instance, as in many others. We must dig in the mine to obtain the ore;

we

as they have been already collected, and placed in a proper light by perfons of much judgment and learning. There are also some recent publications upon these articles, which cannot but give the reader great satisfaction. Among these are two very excellent Sermons by Dr. Eveleigh, Provost of Oriel College, Oxford; also a Sermon by the Rev. Mr. Veysie, Fellow of the same College; and a learned Treatise by the Rev. Mr. Hawtrey, of Bampton, Oxfordshire. In the writings of these learned gentlemen will be found all the material texts of Scripture, which relate to the present subject. The Rev. Dr. Cæsar Morgan also has written a Treatise full of erudition upon Philo; which, though he differs from me, deserves to be well considered.

we must labour in the field to enjoy the harvest. A heathen poet has delivered this great truth in a very expressive manner.

—— Pater ipse colendi

Haud facilem esse viam voluit: primusque per artem

Movit agros, curis acuens mortalia corda:

Nec torpere gravi passus sua regna veterno.

A like labour of the mind, with a fimilar exercise of our faculties, is requisite in order to obtain knowledge, both human and divine. And this is the very purpose of that Being, who confers the bleffing. We must feek, to find; and knock, to have it opened. From discoveries hence made, we learn what a number of latent truths are to be found in the Scriptures. And when these upon examination are observed, they afford more inward fatisfaction, and are more conducive to faith, than if they were superficial and felf-evident. They likewise increase our regard for the Scriptures. For the more we discover of latent design and wisdom in an object, the greater will be our veneration, and the stronger our faith.

From

From the foregoing disquisition, we may with grief perceive, how perverse and fickle the minds of men are; and what contrariety and inconfistency appear in their feveral opinions. Many of the principal innovators in the first age of the church would not believe, that Christ came in the flesh; and denyed his humanity. In this age it is become a fashion to deny his divinity: and many, we find, insift, that he was a mere man, with all the frailties of the fons of Adam. Hence his character of the Son of God, and of God, of the Angel of the Covenant, of the Intercessor, Mediator, and Redeemer, are totally fet aside; and his miraculous birth esteemed a fable.

THE EVIDENCE OF SOME OF THE MOST EARLY FATHERS.

To the evidence of the Apostles may be added the authority of the Fathers, who succeeded them. An appeal however to them, after such superiour evidence, may seem

unnecessary. But as it has been by some thought, that the writers in the first æras of Christianity have nothing to this purpose, I will proceed fomewhat farther, and shew, that they afford much intelligence upon these articles, and of the greatest consequence. To this it has been urged, that, if any doctrine is not to be found in the apostolick Writings, no authority of the Fathers can give it a fanction. This is very true. But if a person through frailty and misconception should imagine, that any article was of doubtful purport, and attended with obscurity, then the evidence of those, who had converfed with the Apostles and their immediate disciples, must have weight. And those of the second century, who came later, are still sufficiently early to have their opinion admitted: more especially, if they are unanimous, and wrote before any different notion had taken place. To this we should add the fituation of those, who at that period wrote upon this subject. For from this circumstance an argument of consequence may be deduced, of which I have elfewhere availed

availed myself. They are found to have lived at fuch a distance from each other, that, had any error fo early crept into the church in one region, it could not fo foon have reached to another, much less to all. The church of Alexandria had little communication with that of Carthage, and was still farther separated from Lyons. And the profelytes at Lyons had as little correspondence with those at Edessa, Antioch, and Samaria. The unanimity therefore of writers, thus unconnected, shews the truth of the doctrine; and if any further proof is wanting, they certainly afford it. The evidence of the Fathers will ascertain this truth: which evidence has been quoted more or less by various writers under different arrangements. I will however venture to introduce it again, and at large. I will also add, what feems to have been omitted; and place the whole in the most true and proper light to the very best of my power.

OF THE DOCTRINE OF THE HOLY TRINITY.

JUSTIN MARTYR.

He fays, that the Christians were reputed Atheists; and confesses, that they were really fo in respect to the gods of the Gentiles αλλ' εχι τε αληθεςατε, και Πατρος δικαιοσυνης και σωφροσυνης και των αλλων αρετων, ανεπιμικτε τε κακιας, Θεκ. Αλλ' εκείνου τε, και του σκαρ' αυτε υίον ελθοντα και διδαξαντα ήμας ταυτα, και τον των αλλων έπομενων, και εξομοιεμενων, αγαθων Αγγελων σρατον. Πνευμα τε το ωροφητικον σεζομεθα, και προσκυνεμεν, λογώ και αληθειά τιμώντες, και σαντι βελομενω μαθείν, ώς εδιδαχθημεν, αφθονως παραδιδοντες. But we are not Atheists in respect to the most true God, the Father of all righteousness and wisdom, and of every other virtue, without the least mixture of depravity. For we reverence and worship both Him, and his Son, who proceeded from Him; and who afforded us this knowledge (of God and Christ), and afforded the same to the whole host of his excellent mej-Sengers,

¹ Apologia prima, p. 47. B.

fengers, the good angels, who minister to Him, and are made like Him. We likewise reverence and adore that Spirit, from which proceedeth all prophecy; affording towards it a true and rational worship. And we are ready to impart freely to all, who are willing to be instructed, the same information, that we have received.

I can give you (fays Justin 1) another proof from the Scriptures (concerning Christ), that God in the beginning, before all the worlds, produced from himself a certain intellectual power; which is by the Holy Spirit (in the Scriptures) mentioned, as the Son (of God), as Wisdom, as an Angel, as God; and sometimes as the Lord, and the Logos, or Word. Μαρτυριον δε και αλλο ύμιν απο των γραφων δωσω. ότι αρχην προ παντων των κτισματων ό Θεος γεγεννηκε δυναμιν τινα εξ έαυτε λογικην, ήτις και δοξα κυριε ύπο τε ωνευματος τε άγιε καλειται, wore δε Υίος, wore δε Σοφια, wore δε Αγγελος, ωστε δε Θεος, ωστε δε Κυριος, και Λογος. Justin Martyr was born in the beginning of the fecond century foon after the death of St. John.

Dialog. cum Tryph. p. 159. E.

ATHENAGORAS.

Athenagoras complains of the same unjust accufation: and he fays — How must any body be assonished, when he hears us accused of Atheism, who acknowledge God the Father, and God the Son, together with the Holy Spirit; and maintain their power comprehended in unity, and their difference in respect to personality and order. I give, what I think, is the true purport, which fometimes cannot be expressed, but by a periphrasis. The original is, as follows. Τις εν εκ αν απορησαι, λεγοντας Θεον Πατερα, και υίου Θεον, και συευμα άγιον, δεικνυντας αυτων και την εν τη ένωσει δυναμιν, και την εν τη ταξει διαιρεσιν, ακεσας Αθεες καλεμενες; He had before faid - εςιν ο υίος τε Θευ Λογος τυ Πατρος εν ιδεα και ενεργεια. Προς αυτε γαρ και δί αυτε σαντα εγενετο, ένος ουτος τε Πατρος και τε viz.2 The Son of God 25

Legatio. p. 287. C.

is the Word of the Father, the same in comprehension, and operation. For through Him, and by Him were all things created; the Son and the Father being one. He then mentions, that it is the duty of man to consider this mystery - Τις ή τε ωαιδος ωρος τον Πατερα ένοτης, τις ή τε Πατρος ωρος τον υίον κοινωνια, τι το Πνευμα, τις ή των τοσετων ένωσις, και διαιρεσις ένεμενων, τε Πνευματος, τε Παιδος, τε Πατρος — What is that unity between the Son and the Father; and what the communion of the Father with the Son: Also to search - What is the Spirit: and to consider—The Union of these wonderful Beings, and their difference, when united, the Holy Spirit, the Son, and the Father.

THEOPHILUS OF ANTIOCH.

He mentions, that the Word proceeded from God before the worlds; and that all things were created by him. TETOV TOV ΛΟΥΟΝ εσχεν ύπεργον των ύπ' αυτε γεγενημενων, και δί' αυτε τα ωαντα ωεποιηκεν. This learned Father was, like many others, too much tinctured with the Platonick philosophy, and alfo with a degree of mysticism, which began very early to prevail in the church; yet he fpeaks to the purpose. Και αί Τρεις ήμεραι τυποι εισιν της Τριαδος, τυ Θευ, και τυ Λογε αυτε, και της Σοφιας αυτε. These three days (of the creation) are Types of the Trias, The Father, the Son, and his Spirit of Wildom. Though he is in fome places much too fanciful in his illustrations, yet he affords us the fense of the church in his time about this great article of religion: and he wrote about the middle of the fecond century.

¹ Ad Autolyc. L. ii. p. 355. B.

² Ibid. p. 360. E.

TATIANUS.

This learned Father was fomewhat antecedent to Athenagoras, and a disciple of Justin Martyr; in whose time he became a convert to Christianity. He speaks of the Word, as — εργον ωρωτοτοκον τε Πατρος — the first instance of the productive power of God. Γεγονε δε κατα μερισμον, ε κατ' αποκοπην. This was effected by a division, but without separation. Τετον ισμεν τε Κοσμε την αρχην. We know that he was the head and origin of all things. Ο μεν εν Λογος ωρο της των ανδρων κατασκευης Αγγελων δημιεργος γινεται. The Word before the formation of man created the angels in heaven. Ο Λογος, κατ' εικονα Θεε γεγονως—the Word, which was the image of God.

Orat. cont. Græcos, p. 247.

² Ibid. p. 249.

IRENÆUS. '

He is faid to have been born in the reign of Trajan, towards the beginning of the fecond century. Some think, that he was not quite fo early. It is certain that he had been a disciple of Pothinus; and also of Polycarp, who had been a disciple of Saint John. The former he succeeded as bishop of Lyons, where he afterwards suffered martyrdom.

He mentions the unity of the Holy Spirit with Christ, and at the same time their unity with the Father — την ωρος αλληλες άμα, και την ωρος τον Πατερα ένωσιν. He speaks of Christ as the Son of God—Solus vere Magister Dominus noster, et bonus vere Filius Dei... Verbum Dei Patris; and says, that he always was with the Father—Filius Patris... qui ab initio est cum Patre. always

¹ Adver. Hæref. L. i. p. 39. l. 30.

⁻ Ib. L. iii. p. 247. 3 Ib. L. iv. p. 333.

—always one and the fame God — femper eundum Deum 1 — Deus, et Dominus, et Rex æternus, et unigenitus.2 Very numerous are the proofs to this purpofe, which may be obtained from this respectable writer. I shall only mention an observation, which he very justly made — that neither Christ himself, nor the Holy Spirit, nor the Apostles, would have declared a person, who had no title to divinity, determinately and abfolutely God, were it not founded in truth.3 To these may be added his words in another place. Vere igitur cum Pater fit Dominus, et Filius vere sit Dominus, merito Spiritus Sanctus Domini appellatione fignavit eos. And he has shewn, that the Spirit of wisdom, which gives this testimony, was Lord alfo. By their co-operation all things were made. Unus igitur Deus, qui Verbo et Sapientiâ fecit, et adaptavit, omnia.4

¹ Adv. Hæref. L. iv. p. 364. ² Ib. L. iii. p. 249.

³ Ib. L. iii. p. 208.

⁴ Ib. L. iv. p. 331. See also p. 380. l. 2.

CLEMENS OF ROME, AND CLEMENS OF ALEXANDRIA.

Clemens Romanus was of the first century, and so early in it, as to have conversed with Saint Peter, and other of the first Disciples. He has transmitted a brief, but very comprehensive, account of his faith; the same undoubtedly, which he had from his great Masters. Oux ένα Θεον εχομεν, και ένα Χριςον, και έν πνευμα ... το εκχυθεν εφ' ήμας; Have we not One God, One Christ, and one Spirit, whose divine influence is poured upon us?

Clemens of Alexandria succeeded in time to those above, and preserved the same doctrines: and he speaks of Christ, as the Logos, and says—'H μεν γας τε Θεε εικων ὁ Λογος αυτε, και νίος τε Νε γνησιος ὁ Θειος Λογος—For the Word of God is the image of God: and that Holy Word is the genuine offspring of the Divine

Epist. ad Corinth. 1. Sect. xlvi. p. 174.

Divine Intellect. He in another place mentions the Τριας 'Αγια, the Sacred Trias, and specifies the Father, Son, and Holy Spirit.

TERTULLIAN:

AND THE OPINIONS OF THE ANCIENT PHILOSOPHERS.

Tertullian was later, than any of the writers already mentioned; and is supposed to have been converted to Christianity about the year 196. He corroborates their testimony; and shews that the same doctrine, which prevailed in the east and west, and at Rome, was maintained at Carthage, where he was born. This is shewn in the account, which he gives of this mystery. Quod de Deo profectum est, Deus est, et Dei Filius, et Unus ambo: ita et de Spiritu Spiritus, et de Deo Deus.³

— Hic

³ Cohort. V. i. p. 78, ² Strom. L. v. V. ii. p. 710.

Apologet, p. 20.

— Hic (Christus) acceptum a Patre munus estudit Spiritum Sanctum, tertium nomen Divinitatis, et tertium gradum Majestatis... et deductorem omnis veritatis, quæ est in Patre, et Filio, et Spiritu Sancto secundum Christianum sacramentum.

These truths, he says, were in some degree known to the Grecian philosophers. Apud vestros quoque Sapientes, Aoyov, id est, Sermonem, atque Rationem, constat artificem videri universitatis.2 They certainly were not totally ignorant of this truth. But they refined upon it, and introduced Matter, as part of the Trias, and as eternal. From the account given by Diogenes Laertius of Plato, one would imagine, that he allowed only two first principles. 3 Δυο δε των παντων απε-Φηνεν αρχας, Θεον και Ύλην, όν και Νεν προσαyopeuer, xai Aitiov. Plato declared, that the two principles of all things were God and Matter, which he ftyles the Mind, and the efficient Cause. But others give a better account

¹ Adver. Prax. p. 518. ²

² Apologet, p. 19.

³ Diog. Laert. L. iii. V. i. p. 206.

of Plato's opinion. Ταυτα οι τον Πλατωνα διασαφείν ωειρωμενοί, εωι τον ωρωτον Θεον αναγεσιν, επι τε τον δευτρον Αιτιον, και τριτον την τε Kooms Ψυχην. The fame was expressed under different names, of which Plutarch affords an example. ² Σωκρατης Σωφρονισκε Αθηναιος, και Πλατων Αριζωνος Αθηναιος . . . τρεις αρχας, του Θεου, τηυ Υληυ, τηυ Ιδεαν. We find that Socrates, as well as Plato, held three Principles; which are flyled, God, Matter, and Idea. This last is explained by Plato fomewhat differently. 3 H δε Ιδεα, εννοημα τε Θεε, όπερ έι Βαρθαροι Λογον ειρηκασι τε Θεε. The Idea is the Intellect, or Wisdom of the Deity, which foreigners call the Logos, or Word of God. Justin

Ποςφυρίος γας φησι, Πλατωνος εντίθεμενος δοξαν, αχρι τριων υποςασεων την τη θείη προελθείν ησιαν, είναι δε τον μεν ανωτατω Θεον τάγαθον' μετ' αυτον δε και δευτερίν τον δημιθργον' τριτον δε και την τη Κοσμη ψυχην. Cyril. Alex. cont. Jul. L. i. V. vi. p. 34.

¹ Euseb. Præp. Evang. L. xi. C. xx. p. 541.

² De Placitis Philos. L. i. p. 878.

³ Clem. Alex. Strom. L. v. V. ii. p. 654.

Justin Martyr makes the Trias of this philosopher to contain — Θεον, και Τλην, και Ειδος—God, Matter, and Image or Resemblance, the same as Idea. In most of which examples, as I said before, Matter is introduced as a first principle, and eternal.

The doctrines, which we have been confidering, were not the discoveries of Plato, but ORIGINAL TRUTHS,² differently modified and misapplied by him in his writings. He intimates himself indeed, that they were not his own — δι βαρβαροι ειρηκασι. Let us then inquire, from what source he derived them. Now, there was no nation, to which he had access, and from which also he could have obtained them, excepting the Jews. It is true,

τό Ο γυν Ηλατών πότε μεν τζεις αξχας τυ πάντος είναι λεγείς Θεον, καί Υλην, και Είδος. Cohort. p. 12.

³ Πλατων δε ό φιλοσοφος επ των Μωσεως — ωφεληθεις. Clem. Alex. Strom. L. i. V. i. p. 419. See also p. 60, 176, 355. Αξα σοι δοκει ταυτα λεγων ό Πλατων τοις Εδςαιων επηκολεθηκειας Σογμασι; Euseb. Præp. Evang. L. xi. p. 534, and 540.

true, that even this people had no perfect and precise knowledge of these articles; yet they had fufficient to improve heathenism, and to instruct the divine Plato. whereas he fays, that, what he expressed Εννοημα, or Intellect, foreigners (δι Βαρβαροι) styled Aoyos, or the Word, or Reason, none but the Hellenistick Jews could have given it this appellation. For I imagine the meaning of Plato to be, when he mentions — όπερ όι Βαρδαροι Λογον ειρηκασι — that the people, to whom he alludes, expressed it literally by this name. No people, but the Jews, had any knowledge of a fecond Divine Being of fo high an order and character: and none but the Jews in Egypt could have rendered in this manner Aoyos. That they rendered it in this manner may be feen by the Greek version of the Bible. For though this version was not made till after the time of Plato, yet we may reasonably infer, that the term Word, as a Person in Scripture, was antecedently thus expressed by the Hellenistick Jews in those parts.

THEIR EVIDENCE OF GREAT CONSEQUENCE.

The Platonists, and other Philosophers, who admitted these truths, were not uniform in their description, nor confistent in their explanation. However, when they speak of a Trias, which confifted of Three appai, or original ruling principles; and when they describe the First, as OEOS, God, the Second as NEG, Reason, the same as the Aoyog, or divine Word; (which they fometimes do) and when they add a Third co-existing Being, which they flyle Σοφια, ψυχη τε Κοσμε, Divine Wisdom, the Soul of the world, they adopt articles of great consequence. We know too well, how fuch a belief in these times is opposed, and denyed, as impious, and idolatrous, and contrary to religion, and reason. Yet the persons, of whom I have been speaking, embraced them, as soon as they had any knowledge of them, and faw their propriety and truth. And who were they, who gave this fanction to the doctrines

doctrines above? Some of the wifest men, that the world ever beheld; who laboured most after true science; and made the greatest advances towards virtue, and the knowledge of God. We have no instances of the powers of man, unassisted from above, proceeding so far. They saw a sitness and propriety, where it is now denyed. Of this illustrious band I shall mention only four; Socrates, Plato, Aristotle, and Zeno. If Philo Judeus went beyond them, it was, because he applied to a more ample source of divine knowledge, afforded by a later revelation.

We have feen, that, from the time that this revelation took place, that is, from the time of the Apostles, to the end of the second century, in whatever region a Christian church was established, a Sacred Trias was universally admitted. Hence I make this inference, that, if an error of this fort had arisen so early, yet it could not equally have prevailed in so many remote parts of the world. And I proceed further, and am persuaded,

fuaded, that this doctrine is so little obvious to the notions of mankind, that it could fcarcely have been devifed by the fancy of man; and if devised, still, as I have before said, it could not have been fo univerfally propagated. It has now prevailed for ages: and we receive and maintain it, not in confequence of any private and partial opinion; but because it is accompanied with, and enforced by, a divine fanction; and has the uniform fuffrage of the wifest of men, who have also transmitted it to us. We may be certain, that there is in it nothing contrary to reason, by those great masters of reasoning among the Grecians fo readily adopting it. Philo went far beyond them, as he had better opportunities of information. Though no friend to Christianity, he has admitted most of the principal doctrines, which relate to the two characters of our Saviour. And though he in some respects misapplies them; yet he plainly admits, and maintains them. He was followed by those, who fuccessively belonged to the school of Alexandria: fuch as Plotinus, Porphyry,

and Proclus. They were men of great learning, and bitter enemies to Christianity; yet maintained the doctrines above. These they borrowed, not from Plato, nor Pythagoras; whose knowledge of them was limited, imperfect, and dissimilar; but from the Gospel itself, where only they were so amply to be found. These, though beyond human apprehension, they admitted, because they thought them divine truths, and consistent with reason.

They have been likewise maintained by some of the most learned among the Jews; however implacable enemies they might be to Christianity. The doctrine of the Messias they admitted; and mentioned him, as the Word of God, and as God, antecedent to angels, and before creation. This appears from their Targums, and other Rabbinical writings: of which 'P. Galatini gives a large account.

¹ P. Galatini de Arcanis Catholicæ Veritatis, L. i. C. iii. p. 8. L. ii. C. i. p. 41. E. L. iii. C. v. p. 118. L. iii. p. 136. E. L. ii. p. 47. B. 49. F. For a fight

account. Hence we learn, that those mysterious truths concerning the second Person, which in these times are rejected by many Christians, as impious, and idolatrous, were allowed by the very people, who were the greatest enemies to idolatry, and who always shewed themselves the most hostile to Christianity and the Gospel. They maintained them, as being, when made known, consonant to reason, and as having the fanction of the Scriptures.

of this Treatife, from whence I have made these inserences, I am indebted to my most learned and excellent Friend, the Lord Bishop of Salisbury.



PART II.

PARTICULAR DOCTRINES MAINTAINED BY PHILO.

FROM HIS OWN WORDS.



OF THE IMPURITY OF OUR NATURE.

ΤΗΣ γαρ ακαθαρσιας ήμων εν μεσώ φησι την σκηνην ίδρυσασθαι το Λογιον, ίνα εχωμεν ώ καθαρθησομεθα, εκνιψαμενοι και απολεσαμενοι τα καταξξυπαινοντα ήμων τον αθλιον, και δυσκλειας γεμοντα, βιον.

For

¹ Quis Rer. Div. Hæres. Vol. 1. p. 488. l. 44.

For the Scripture informs us, that it pleased God to fix the tabernacle of his oracle in the midst of our impurities; that we might have an opportunity of being cleansed, by washing away all those sordes, with which the wretched and hase constitution of man abounds.

He feems here to allude to a passage of Saint Paul, who mentions the High Priest, that is set on the right hand of the throne of the Majesty in the Heavens—A Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. Which stood only in meats, and drinks, and divers washings, and carnal ordinances; and which in the Book of Wisdom is styled—a resemblance of the Holy Tabernacle, which thou hast prepared from the beginning.

¹ Heb. viii. 1, 2.

² Heb. ix. 10.

³ Wildom ix. 8.

OF THE INSUFFICIENCY OF MAN WITHOUT DIVINE ASSISTANCE.

He had been speaking of την καθαρσιν της ψυχης, the purification of the soul, and then adds — παραχωρεντας τω θεω το φαιδρυνειν, και μηδεποτε νομισαντας ίκανες ειναι έαυτες ανευ θειας επιφροσυνης των κηλιδων αναμες ον εκνιψαι και απολεσαι βιον'—Which soul we must leave to God to brighten; and by no means think, that we of ourselves are able without the grace of God to wash and cleanse our mortal frame from the spots and stains, with which it abounds.

He enumerates in another place some of the most crying sins — μοιχειας, ανδροφονιας, αλοπης, ψευδομαρτυριας, επιθυμιας— άμαρτηματα² — The crimes of adultery, murder, theft, bearing false witness, evil concupiscense — offences in general.

¹ De Somniis. V. i. p. 662. l. 37.

² Quis Rer. Divin. Hæres. V. i. p. 497. l. 22.

OF PROPITIATION.

He speaks of propitiation, which he styles, like 'St. John, ίλασμος; and feems to have fome faint allufions, not only to original fin, but also to our renovation through the Word of God. Τετ' εςιν αφεσις, τετ' ελευθερια σαντελης ψυχης, όν επλανηθη τε σλανον αποσειομενης, και προς την απλανη φυσιν μεθορμιζομενης, και επι τες κληρες επανιεσης, ές ελαχεν, ήνικα λαμπρον επνει, και τοις ωερι των καλων συνοις ηνθει. Τοτε γαρ αυτην των αθλων αγαμενος ο Ίερος Λογος ετιμησε, γερας εξαιρετον δες, κληρον αθανατον, την εν αφθαρτώ γενει ταξιν.2 This is remission (of fins), this the compleat freedom of the foul: when it gets free from that error, in which it was bewildered, and labours after that blameless nature, and that happy lot which

¹ Και αυτος (Χεισος) ίλασμος εσι σεςι των άμαςτιων ήμων.
1 John ii. 2. By Saint Paul it is called ίλασηςτον.—Ον σερεθετο ό Θεος ίλασηςτον δια της συσεως εν τω αυτα άμαστι... όνα την σαςεσιν των σεργεγονότων άμαςτηματων. Rom. iii. 25.

² De Congressu. V. i. p. 534, 535.

which it once had, when it breathed virtue, and flourished in good works. Then the Holy Word of God, being highly pleased with it's noble endeavours, honours these efforts, and in consequence of them affords it a most excellent reward, a title to immortality, and a portion among those beings, which are no longer corruptible. This in the language of Scripture is—Among the souls of just men made perfect. Such persons are in another place described by Philo, as—των ασωματων και θειων πραγματων κληρονομοι — Heirs of spiritual and divine advantages.

OF A MEDIATOR, AND OF FAITH.

An account is given in Numbers xvi. 46. of a fearful plague, which enfued upon the rebellion of Korah; when fourteen thousand and seven hundred of the people were confumed; and more were in danger. But Moses

¹ Philo. Vol. i. p. 482. l. 3. Also p. 473.

Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them. And he (Aaron, the High Priest) stood between the dead and the living, and the plague was stayed. Philo faw clearly, that this intercession of Aaron was a type of the mediation of the Great High Prieft, whom he acknowledges to be the Logos, or Word of God. He accordingly in another place gives a very particular character of the Divine Word, and his mediatorial power, which he deduces from the history above. Τω δε Αρχαγγελω και πρεσθυτατώ Λογώ δωρεαν εξαιρετον εδωκεν ό τα όλα γεννησας σατηρ, ίνα μεθοριος ςας το γενομενον διακρινή τε ωεποιηκότος. 'Ο δ' αυτος ίκετης μεν εςι τε θνητε κηραινοντος αει ωρος το φθαρτον, ωρεσθευτης δε τε Ήγεμονος ωρος το ύπηκοον. Αγαλλεται δε επι τη δωρεα, και σεμνυνομενος αυτην εκδιηγειται φασκων - Κάγω ειζηκειν ανα μεσον Κυριε και ύμων ετε αγεννητος ώς ὁ Θεος ων, ετε γεννητος ώς ύμεις, αλλα μεσος των ακρων, αμφο-TEGOIS

^{&#}x27; Philo. V. i. p. 562. l. 13.

τεροις όμηρευων. παρα μεν τω φυτευσαντι, προς *σιςιν* τε μη συμπαν αφανισαι σοτε και αποςηναι το γενος, ακοσμιαν αντι κοσμε έλομενον σαρα δε τω φυντι, προς ευελπιςιαν τε μηποτε τον ίλεων Θεον σερίιδειν το ιδιον εργον. Εγω γαρ επικηρυκευσομαι τα ειρηναια γενεσει σαρα το καθαιρειν толемых гучшкотох, гірпуюфиланох акі Θ ек. The Great Father of all gave this extraordinary gift to that most ancient, and Principal, of all Angels, his Holy Word, that he should stand mid-way, and separate the creature from the Creator. This Word (the Logos) is accordingly the Intercessor for mortal man, who is always tending to corruption: and he is appointed a Messenger and Legate from the Supreme Lord to his subjects. This office is highly acceptable to him; and he shews the dignity of it, when he is introduced, faying, (at the rebellion of Korah) "It was I, who food (a Mediator) between you, and the Lord." For he is not unbegotten like God; nor created like man; but a medium between the extremes, bordering

¹ Quis Rer. Divin. Hæres. V. i. p. 501, 502, See also V. i. p. 689, 690.

bordering upon each. So that, in respect to the Creator, he is able to obtain assurance, that he will never ruin, nor reject, the race of man; nor, instead of order, suffer the world to lapse into anarchy: and in respect to the creature that he may by faith be certified of this truth, that the God of all mercies will never neglect the work of his hands. I therefore, (fays the Word of God) proclaim peace to all the world from that Power, who maketh wars to cease; from God, who is the guardian of peace. In which passage mention is made, not only of a Mediator between God and man, but also of a good hope, or confidence in God — προς ευελπιςιαν, κ.τ.λ. — of an affurance, of a FAITH, or trust in the Creator weos wisiv, κ.τ.λ. - grounded on the Mediator's intercession.

OF REPENTANCE, AND NEWNESS OF LIFE.

These, says Philo, are consequent upon Faith and Hope. Δευτεςαν δ'εχει ταξιν, μετα την ελπιδα, ή επι τοις αμαςτανομενοις 6

μετανοια και βελτιωσις 1 —In the next place, after hope, comes repentance of all our sins, and newness of life. The like occurs in another place. Μετα δε την ελπιδος νικην, αγων δευτερος εςιν, εν ω μετανοια αγωνιζεται 2 —After the victory gained by hope, another conflict comes on, in which repentance is engaged. And he afterwards alludes to the feverity of these conflicts — μετα δε τες της μετανοιας αγωνας 3 —these struggles of a penitent heart.

In the Treatife de Execrationibus, he mentions the curses denounced upon the wicked. But if there be such, who repent, and will confess their sins — δμολογησαντες δσα ήμαςτον — and will endeavour after a better way of life — ευμενειας τευξονται της εκ τε Σωτηρος και ίλεω Θεκ 4— they will obtain favour from the Saviour, and God of all mercy. We are

De Abrahamo. V. ii. p. 3. l. 46.

² De Præmiis et Pænis. V. ii. p. 410. l. 36.

³ Ibid. p. 411. l. 36.

⁴ Ibid. V. ii. p. 435. l. 35.

are then entitled to be the children of the most High; and our sins are forgiven through him — του Αγγελου, ός εςι Λογος, ώσπερ Ιατρον κακων '- that Angel, the Word of God, who is the physician and healer of all our evils. For we cannot please God of ourfelves: even our best actions are not truly acceptable - μηδε την αρετην, ανευ θειας επιφροσυνης, ίκανην εξ έαυτης ωφελειν ειναι 2 - Ευεπ virtue itself without the divine sanction can bave no merit, nor advantage. All these good things are accomplished by the Word, styled the great High Priest, the Son of God, TOV Λογον Θείον. Ο δε αυτος ίκετης τε θνητε. And he is the Intercessor for mortal man. Hence he is mentioned as Μεσος, and Μεθοριος, the Mediator, and as bordering upon both; by whom we are made υίοι Θευ ανθρωποι - sons of God; και θειων πραγματων κληρονομοι—and beirs of beavenly advantages.

¹ De Leg. Alleg. V. i. p. 122, l. 17.

² Ibid. p. 203. l. 18.

OF FREEDOM BY THE DEATH OF THE HIGH PRIEST.

I have mentioned, that Philo was very much embarraffed about that part of the Law, wherein it was faid, that the man of guilt should fly to an appointed city of refuge; and not be acquitted till the death of the High Priest. Τεταρτον και λοιπον ην των προταθεντων, ή προθεσμια της των πεφευγοτων καθοδε, τε Αρχιερεως ό θανατος, σολλην εν τω έητω μοι σαρεχεσα δυσκολιαν. Ανισος γαρ ή τιμωρια κατα των τα αυτα δρασαντων νομοθετειται, είγε δι μεν πλείω χρονον αποδρασονται, δι δε ελαττω. Μακροδιωτατοι γαρ, δι δε ολιγοχρονιωτατοι των Αρχιερεων εισι. Και δι μεν νεοι, δι δε ωρεσθυται καθιςανται. Και των εαλωκοτων επ' ακεσιώ φονώ, δι μεν εν αρχη της ιερωσυνης εφυγαδευθησαν, δι δ' ηδη μελλοντος τελευταν τε isρωμενε'—The fourth remaining article of these propositions, is the ordinance concerning the return of those, who had fled for refuge, which was

De Profugis. V. i. p. 561, 562.

was to be at the death of the High Priest. The consideration of this has given me a good deal of trouble from the purport. For the punishment appointed is not equally distributed; as some must have been confined for a longer, and some for a shorter, season; and as some of the High Priests were of a longer, others of a shorter, date; and some arrive at the dignity when young, others when old. And those, who were accidentally guilty of bloodshed must have fought this shelter, some at the beginning of the priesthood, and others when the High Priest was near his death. These were the difficulties, which gave Philo fo much uneafiness, and which for a time he could not folve. But he fays, that at last he perceived it to be typical, and a mystery. Aeyomev γαρ, τον Αρχιερεα εκ ανθρωπον, αλλα Λογον θειον ειναι, σαντων εχ έκεσιων μονον, αλλα και ακεσιων αδικηματων αμετοχον... διοτι, οιμαι, γονεων αφθαρτων και καθαρωτατων ελαχεν, Πατρος μεν Θεκ, ός και των συμπαντων εςι σατηρ' Μητρος δε Σοφιας, δί ής τα όλα ηλθεν εις γενεσιν. I maintain then, that

De Profugis. V. i. p. 562. l. 13.

that the High Priest, alluded to, is not a man, but the Sacred Logos, the Word of God: who is incapable of either voluntary or involuntary I therefore conclude, that he was born of Parents the most pure and incorruptible; having for his Father, God, who is the Author of all things; and Divine Wisdom for his Mother, by whom all things came into being. Kai dioti την κεφαλην κεχριζαι ελαι $ω^{\text{I}}$ — and upon this account he is faid to have his head anointed with Who would think, that, when he faw fo much, he would not have feen more? that he should not have perceived the Messiah Christ, the anointed of God, so often mentioned in the Prophets, here clearly pointed out? He concludes — Ταυτα δ' εκ απο σκοπε μοι λελεκται, αλλ' ύπερ τε διδαξαι, ότι φυσικωτατη προθεσμια καθοδε φυγαδων, ό τε Αρχιερεως εςι θανατος2—These things I have not mentioned without good reason: but to shew, that the natural and appointed return of the fugitives was

¹ De Profugis. V. i. p. 562. l. 22.

² Ibid. p. 563. l. 24.

was the death of the High Priest: whom he styles iequitatos Λογος—the most Holy Word of God. But this death he allegorizes, and by refinement ruins the whole.

THE SOURCE, FROM WHENCE HE BORROWED HIS OPINIONS.

Such were the opinions of Philo Judeus upon these very interesting subjects: and we have feen the reasons given by him, which are very numerous, and at the same time equally fignificant. The only question is, from whence he could obtain them. From Plato and his disciples little to this purpose could have been derived: and many of thefe truths could not have been obtained by him, even from his brethren the Jews, and their facred writings, excepting fome few intimations. These have fince been made obvious and clear by a later revelation. There was therefore no fource, to which he could possibly have applied, but to the Apostles, and Evangelists, and other disciples of Christ.

It has been afferted, that he was born much too early to be instructed by them. But this is spoken without sufficient grounds. In the first place, we know nothing precisely concerning his birth. And fecondly, we are certified by his own evidence of this, that he went ambassadour from Alexandria to Rome in the fourth year of Caligula, which was in the year of the Christian Æra 42. And if he were of this age at the time of his embaffy, he must have been coæval with our Saviour': and as he lived to the reign of Nero, we may be affured, that he furvived Christ many years. At all rates he must have been in a state of manhood during the ministry of Christ; and confequently faw numbers of his followers for many years afterwards; and, if we may judge by his doctrines, was acquainted with the Gospels, and with the Epistles of Saint Paul.

If he were born fome years before the birth of Christ, as some have insisted, still he must have been contemporary with Christ during his whole residence on earth: for he certainly survived him many years.

Paul. Saint Mark, the first bishop of Alexandria, could not have been unknown to him. These things, I think, are in a great degree evident from the internal evidence of the doctrines, which he has transmitted. For there is only this alternative. He must either have borrowed these truths from the source mentioned; or he must have had them by inspiration. But to so great an indulgence he seems to have had no pretence: he consequently received them from the Apostles, and the first profelytes to the Gospel. The very words, in which those doctrines are delivered, shew it.

INFERENCES.

Nor was it Philo only, who took these advantages. He set an early example. And the Pagan world at large was soon improved by the doctrines of Christianity. The wisest of the Philosophers saw it's superiority. And though they held the people in contempt,

from among whom it proceeded, and could not be reconciled to it's great Author; yet they borrowed their ethics from him, and enriched their philosophy with truths unknown before. Many of them admitted the very mysteries: and though they tried to explain them each according to his particular fancy; yet, I fay, they were admitted; and not thought reprehensible, nor contrary to reason. Theodoret takes notice, (Θεραπευτ. C.) that Plutarch, Numenius, and Plotinus, borrowed from the facred writings. To these might be added, Epictetus, Antoninus, Porphyrius, Maximus Tyrius, Hierocles, Proclus, with many more. The emperour Julian, that bitter enemy, copied largely from the fystem, which he tried to ruin. The lump of leaven, mentioned by our Saviour, began very foon to operate upon the mass, in which it was inclosed; and proceeds at this day in it's operation. The good effects of Christianity are felt far beyond it's limits: and will in time be universal. That they are so extensive at present, is owing in no small degree to the writings of Philo.

FARTHER INFERENCES.

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If these arguments, which I have deduced from Philo, be true, as I trust they are, we have in confequence of it the most early and decifive evidence in favour of the doctrine, with which we are engaged. And we may be certified, if any proof be wanting, concerning the opinion of the first Christians and Apostles, in respect to this mystery. The attestation of the Fathers is attended with great validity, and cannot be fet afide. But this from Philo is fill more forcible and convincing, as it is more early. And though it may not proceed from an enemy, yet it certainly comes not from a friend: fo that there could have been no prejudice nor partiality in favour of the articles mentioned. It is certain, that the words of the Apostles, and more especially those of our Saviour, stand in no need of any foreign evidence to be authenticated. But when in these times the purport of those words is disputed, and the very doctrines

trines denied; and when the opinions of the Fathers are esteemed either too late or too indeterminate; then this prior evidence of an Alien must have weight. For the truths, which he has advanced, he could not unaffifted have obtained. The wifdom of man could not have arrived at such knowledge. He was therefore beholden to others for this intelligence: and I have shewn, to whom he was indebted; or rather he has given a plain proof of it himself. He drew from a noble fource: and the famples, which he has produced, flew, that they are from the well of wildom, from the fpring of living waters, the fountain of life. He drew indeed but partially; yet, what he has afforded, is attended with great advantage.

THE MISAPPLICATION OF THESE GREAT TRUTHS BY PHILO.

I have observed, that Philo speaks only of the divinity of the Logos, or Word of God; and industriously avoids taking notice of the Messiah, the Anointed of God; by the Apostles and Evangelists called Christ. But though he tacitly denies the humanity of our Saviour; yet he has taken almost every attribute, which belongs to Christ, the Son of man, and refers them to him in his prior, and heavenly, state. But with this part of his character they are not confiftent. He therefore unduly adjudges to the Logos, as represented in his Writings, the feveral offices of High Priest, to make an atonement; 2 of Mellenger from the Deity, to declare his will to mankind;

of

τ Philo. V. i. p. 653. ωδ δ κοσμος, εν φ και αξχιεζευς, δ σχωτογονος αυτά θειος Λογως.

² Id. V. i. p. 501. Historian, The hyphotog weog to improof.

of Mediator between God and man, to supplicate in behalf of offenders and propitiate an offended Sovereign; of Surety to each party; and of Shepherd, delegated by the Most High to take care of his facred Flock. Restore these articles to the Messiah, to whom they particularly belong; and the opinions of Philo will be found in most instances very similar to those of the Apostles; and oftentimes the very same.

Philo. V. i. p. 501, 502. Ίκετης . . . τε θνητε. . . πεος το αφθαετον.

² Ibid. αμφοτεςοις όμηςευων.

³ Id. V. i. p. 308. Ποιμην . . . ός την επιμελείαν της ίερας ταυτης αγελης, οια τις μεγαλε βασίλεως ύπαςχος, διαδεξεται.

UPON THE PASSAGE IN PHILO DE CONFU-SIONE LING. V. I. P. 427. L. 3.

I have mentioned, that Philo speaks of the Logos, or Word of God, as fometimes bearing the likeness of man - o nat' Einova ανθρωπος. The learned Editor thinks, that this is not the right reading; for which he fubstitutes — ε κατ' εικονα ανθρωπος — whose image man is. For he imagines, that Philo never could have allowed, that any fuch fimilitude fubfifted. But in this, I think, he is mistaken. In the first place, we have the authority of Eusebius for this reading, who quotes the whole passage; a part of which is ο κατ' εικονα ανθρωπος.2 In the next place, it is warranted by the context: which would be injured by the alteration. Philo is mentioning feveral characters and titles of the - wewtogovos vios - The first begotten Son of

¹ De Conful. Ling. V. i. p. 427. 1. 6.

² Præp. Evangel. L. xi. c. 15. p. 533.

of God: as the - 1 Αρχαγγελος ωολυωνυμος - The Great Archangel under different appellations: - αρχη, και ονομα Θευ, και Λογος, και ὁ κατ' εικονα ανθρωπος, και 2 όρων Ισραηλ - The beginning or Creator of all things, the name of God (Jehovah), the Word of God, the likeness of man, and the Guardian of Israel. If we transpose this, as our Editor advises, there is an article introduced in the most improper place, and in the most unnecessary manner. The history relates to the different names and attributes of God's First-born; and the likeness of man to Christ has here no place, nor connexion. The words are to be confidered, as relating to one of the titles and attributes of the Son of God. The Logos in the Scriptures is described as appearing to Abraham, and to other Patriarchs, in a human form: and to this, I imagine, Philo alludes, when he fays, ὁ κατ' εικονα ανθρωπος. This reading has the

¹ De Confus. Ling. V. i. p. 427. l. 4-7.

² He makes use of the word δεων in this sense immediately afterwards — τε δεωντος δι ακεοντες — who obey their overseer. Ibid. l. 14.

the fanction of 'Origen, who tells us, that Philo wrote, we fi τε μη ώς ανθρωπον λεγεσθαι είναι τον Θεον. Philo in the page abovementioned (V. i. p. 427) fays, that man was born after the image of the Word. There must therefore have been, however partial, yet a reciprocal likeness.²

- 1 Origen in Matt. p. 477.
- ² Philo fays, there are two portions of the Scripture, which mention ἐν μεν, ὅτι θχ ώς ανθεωπος ὁ Θιος, ἐτιξον δε, ὅτι ὡς ανθεωπος. Quod Deus fit Immut. V. i. p. 282, 283. And Quod a Deo, &c. p. 656.



RECAPITULATION

OF THE

CHARACTER AND ATTRIBUTES

OF THE

LOGOS,

WITH

THE COLLATERAL EVIDENCE FROM

S C R I P T U R E.

ALSO

SOME FARTHER PARTICULAR DOCTRINES

BORROWED BY PHILO

FROM THE APOSTOLIC WRITINGS,

BUT MISAPPLIED.

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RECAPITULATION.



THE LOGOS IS

THE Son of God—Τον οςθον Λογον Θεκ Ύιον—of a divine nature. Πατρος (Θεκ) Ύιος. 2
The Son of God the Father.

Mark i. 1. Aρχη τε Ευαγγελιε Ιησε Χριςε,
vie τε Θεε.
The beginning of the Gospel of
Jesus Christ the Son of God.

Luke iv. 41. Συ ει ὁ Χριζος, ὁ υίος τε Θεε.

Thou art Christ, the Son of God.

Acts viii. 37. Πιζευω τον υίον τε Θεε ειναι τον Ιησεν Χριζον.

I believe, that Jesus Christ is the Son of God.

John i. 34. Όυτος εςιν ὁ υίος τε Θεε.

This is the Son of God.

II. The

De Agric. V. i. p. 308. l. 27.

² De Profugis, V. i. p. 562. l. 20. p. 414. 427. 437.

II.

The Second Divinity. Δεύζερος Θεος ὁ Λοίος.
He may be esteemed the God of us
imperfect beings— Όυτος γαρ ήμων των ατελων
αν ειη Θεος. ²

- John i. 1. Και Θεος ην ο Λογος.

 And the Word (the Logos) was

 God.
- 1 Cor. i. 24. Χοιςον, Θευ δυναμιν, και Θευ σοφιαν.

 Christ the power of God, and the wisdom of God.

III.

The first-begotten of God. πρωτογονος Φειος Λογος.³ And the most ancient of all beings — ύιος ωρεσευτατος.⁴

Heb.

³ Fragm. Vol. ii. p. 625.

² De Leg. Alleg. V. i. p. 128. l. 43.

³ De Somniis, V. i. p. 653. l. 24.

⁴ De Conf. Ling. V. i. p. 414. l. 29.

Heb. i. 6. Όταν δε ωαλιν εισαγαγή του Πρωτοτοκον εις την οικεμενην.

And when he again bringeth his
First-born into the world.

IV.

The Image and Likeness of God. EIRWY
TE OES. 1 Acycs de esix eirwy Oes.2

Coloss. i. 15. Εικών τε Θεε αορατε.

Christ, the Image of the invisible God.

Heb.

¹ De Mundi Opif. V. i. p. 6. l. 42. p. 414. 419. 656.

² De Monarch. V. ii, p. 225. l. 26.

Heb. i. 3. Απαυγασμα της δοξης, και χαφακτης της ύποςασεως αυτε (τε Θεε.)

Christ, the brightness of his (God's) glory, and the express image of his person.

2 Cor. iv. 4. 'Oς (Χριςος) εςιν εικών τα Θεα.

Christ, who is the Image of God.

V.

Superiour to the angels. $\Upsilon \pi \epsilon_{\varphi} \alpha \nu \omega \tau \kappa \tau \omega \nu$ (Aggelw) Λογος Θειος.

Heb. i. 4. Κρειττων γενομενος των Αγγελων.

Christ made superiour to Angels.

Heb. i. 6. Και προσκυνησατωσαν αυτώ παντες
Αγγελοι Θευ.

Let all the Angels of God wor
(hip him.

VI. Su-

De Profugis, V. i. p. 561. l. 15.

VI.

Superiour to all things in the world. ο Λογος τε Θεε ὑπερανω ωαντος εςι τε Κοσμε.

Heb. ii. 8. Παντα ύπεταξας (ὁ Θεος) ύποκατω των ωοδων αυτε.

Thou hast put all things in subjection under his feet.

VII.

The Instrument, by whom the world was made. O Λογος αυτε, ώ καθαπες οργανώ προσχοησαμενος (ὁ Θεος) εκοσμοποιει.²

It was the divine Word, by whom all things were ordered and disposed — Τον Θειον Λογον τον ταυτα διακοσμησαντα.

John i. 3. Παντα δι' αυτε (τε Λογε) εγενετο, και χωρις αυτε εγενετο εδε έν, δ γεγονεν.

All things were made by him, (the Logos) and without him was not any thing made, that was made.

I Cor.

De Leg. Allegor. V. i. p. 121. l. 44.

¹ Ib. V. i. p. 106. l. 29. p. 162. l. 15.p. 656. l. 50.

³ De Mundi Opificio, V. i. p. 4. l. 43.

- I Cor. viii. 6. Ιησες Χριζος, δι' ε΄ τα ωαντα.

 Jefus Christ, by whom are all things.
- Heb. i. 2. Ον εθηκε Θεος κληρονομον παντων, δι έ και τες αιωνας εποιησεν.

 Christ the Son of God—whom he hath appointed heir of all things: by whom also he made the worlds.
- Heb. i. 10. Εργα των χειρων σε εισιν οι Ουρανοι.

 The Heavens are the work of thy hands.

VIII.

The great Substitute of God— Υπαρχος τε Θεε— upon whom all things depend. Την αταξίαν και ακοσμίαν εις ταξίν και κοσμον αγαγών, και το παν ὑπερεισας, ἱνα ςηριχθη βεβαίως τω κραταίω και Ύπαρχω με Λογω²— I am the God, who, having reduced all things from diforder and irregularity to harmony and beauty, fixed them upon a fure basis, and established them under my all-powerful Word, the Logos.

Ephef.

² De Agricult. V. i. p. 308. l. 30.

² De Somniis, V. i. p. 656. l. 48.

Ephef. iii. 9. Θεώ τω τα τα ταντα κτισαντι δια

Inσε Χριςε.

God—who created all things by

Jefus Christ.

Phil. ii. 7. Μορφην δελε λαβων.

Who took upon him the form of a fervant.

John xvii. 4. Το εργον ετελειωσα, ό δεδωκας μοι, ίνα ωοιησω.

I have finished the work, which thou gavest me to do.

John i. 3. Χωρις αυτε εγένετο εδε έν.

Without him was not any thing

made, that was made.

IX.

The Light of the world, and intellectual Sun. Ο Λογος φως— Ἡλιος νοητος. Ι

John i. 9. Ο Λογος το φως το αληθινον.

The Word . . . was the true light.

John i. 4. Το φως των ανθρωπων.

The life and light of men.

I Pet.

De Somniis, V. i. p. 6. 414. 632, 633.

1 Pet. ii. 9. Χρις ε, τε εκ σκοτες ύμας καλεσαντος εις το θαυμας ον αυτε φως. Christ, who hath called you out of darkness into his marvellous light.

John viii. 12. Εγω ειμι το φως τε κοσμε ' δ ακολεθων εμοι ε μη ωτεριπατησει εν τη
σκοτια, αλλ' έξει το φως της ζωης.

I am the light of the world: he
that followeth me shall not walk
in darkness, but shall have the
light of life.

Χ.

The Logos only can fee God. ΄ς μονώ τον Θεον εξεςι καθοράν.^τ

John vi. 46. Ο ων παρα τε Θεε, έτος έωρακε τον Πατερα.

He that is of God (the Logos), he hath feen the Father.

John

² De Confusione Linguar, V. i. p. 418. l. 39.

John i. 18. Θεον εδεις έωρακε ωωποτε. Ο μονογενης Υιος, ὁ ων εις τον κολπον τε Πατρος, εκεινος εξηγησατο. No man hath feen God at any time. The only begotten Son, which is in the bosom of the Father, he hath declared him.

XI.

He has God for his portion and refides in him. Ο Λογος . . . αυτον τον Θεον κληρον $\varepsilon \chi \omega \nu$, $\varepsilon \nu$ αυτ ω μον ω κατοικησει. τ

John xiv. 11. Εγω (ειμι) εν τω Πατρι, και δ Πατηρ εν εμοι. I am in the Father, and the Father is in me.

John i. 1. Εν αρχη ην ό Λογος, και ό Λογος ην ωρος τον Θεον.

In the beginning was the Word, and the Word was with God.

John i. 18. Ο ων εις τον κολπον τε Πατρος.

The Logos, or Word, which is

in the bosom of the Father.

XII. He

¹ De Prof. V. i. p. 561, l. 27.

XII.

He is the most ancient of God's works.
Τον Αγγελον τον ωρεσθυτατον.

And was before all things. Πρεσζυτατος των όσα γεγονε.²

John xvii. 5. Νυν δοξασον με συ, Πατερ, παρα σεαυτώ τη δοξη, η ειχον προ τε τον Κοσμον ειναι, παρα σοι.

Now, Ο Father, glorify thou me with thine own felf, with the glory, which I had with thee, before the world was.

John i. 2. ^{*}Cυτος ην εν ωρχη προς τον Θεον.

He was in the beginning with

God.

2 Tim. i. 9. τοςο χρονών αιώνιών. before all worlds.

John

¹ De Confus. Ling. Vol. i. p. 427. l. 3.

² De Leg. Allegor. V. i. p. 121. l. 45. See also p. 562.

John xvii.24. ηγαπησας με ωρο καταβολης κοσμε.

O Father, thou lovedst me before the foundation of the world.

Heb. i. 2. δι έ και τες αιωνας εποιησεν.

By Whom (the Logos) he made the worlds.

XIII.

The Logos esteemed the same as God. Λογον, ώς αυτον (Θεον) κατανοκοι. ¹

Rom. ix. 5. Ο ων επι ωαντων Θεος ευλογητος εις τες αιωνας.

Christ — who is over all, God blessed for ever.

Mark ii. 7. Τις δυναται αφιεναι άμαςτιας, ει μη έις δ Θεος;

Who can for give fins, but God only?

Phil. ii. 6. Ος εν μορφη Θεκ ύπαρχων, εχ άρπαγμον ήγησατο το ειναι ισα Θεω. Who, being in the form of God, thought it no robbery to be equal

XIV. The

De Somniis, V. i. p. 656. l. 37.

XIV.

The Logos eternal - 'O aidios Λογος."

- John xii. 34. Xeisos μενεί είς τον αίωνα. Christ abideth for ever.
- 2 Tim. i. 9. προ χρονων αιωνιων.
 Who was before the world began.
- 2 Tim.iv.18. & ή δοξα εις τες αιωνας των αιωνων.

 To whom be glory for ever and ever.
- Heb. i. 8. $\Pi_{\varphi o \varsigma} \delta \varepsilon \tau o v \Upsilon_{\iota o v} (\lambda \varepsilon \gamma \varepsilon \iota_{\iota}) O \theta_{\varphi o v o \varsigma}$ $\sigma \varepsilon, \delta \Theta_{\varepsilon o \varsigma}, \varepsilon_{\iota \varsigma} \tau o v \alpha_{\iota \omega v \alpha} \tau \varepsilon \alpha_{\iota \omega v o \varsigma}.$ But to the Son he faith Thy throne, O God, is for ever and ever.
- Apoc. x.6. Και ωμόσεν εν τω ζωντι εις τες αιωνας των αιωνων, δς εκτισε τον συράνον... και την γην.

 And he fware by him, that liveth for over and ever, who created heaven ... and the earth.

XV. He

De Plant. Now. V. i. p. 332. l. 32. Also V. ii. p. 604.

XV.

He fees all things. Οξυδερκες ατος, ώς σαν α εφοραν ειναι ίκανος. Ι

Heb. iv. 12. Ζων γαρ ὁ Λογος τε Θεε, και ενεργης...

 Και εκ εςι κτισις αφανης ενωπιον αυτε (τε Λογε). Παντα δε γυμνα και τετραχηλισμενα τοις οφθαλμοις αυτε, κ.τ.λ.

For the Word of God is quick and powerful...

Neither is there any thing created, that is not manifest in his sight: but all things are naked and open to the eyes of him, &c.

Apoc. ii. 23. Εγω ειμι ό ερευνων νεφρες και καρδιας.

I am he, who fearcheth the reins and hearts.

XVI. He

De Leg. Alleg. V.i. p. 121. l. 3.

XVI.

He supports the World. Ο τε γας τε Οντος Λογος, δεσμος ων των άπαντων.... συνεχει τα μεςη παντα, και σφιγγει — The Logos is the connecting power, by which all things are united.... He makes all the various parts of the universe unite, and he preserves them in that union.

'O θειος Λογος ωεριεχει τα όλα, και ωεπληρωκεν.' The divine Word furrounds and upholds all things, and has brought them to perfection.

John iii. 35. Ο Πατης. . . . ωαντα δεδωκεν εν τη χειςι αυτε.

The Father bath given all things into his hands.

Heb. i. 3. φερων τε τα ωαντα τω ρηματι της δυναμεως αυτε.

Upholding all things by the

Upholding all things by the Word of his power.

Coloff. i. 17. τα ωαντα εν αυτώ συνεςηκε.

By him all things confift.

XVII. The

De Prof. V. i. p. 562. 1. 34.

² Frag. V. ii. p. 655. l. 35. Also V. i. p. 330. p. 499. V. ii. p. 604, 606.

XVII.

The Logos nearest to God without any separation; being as it were fixed and sounded upon the only true existing Deity, nothing coming between to disturb that unity. Ο Λογος Θειος. . . . των νοητων άπαξαπαντων ὁ πρεσθυτατος, ὁ εγγυτατω, μηδενος οντος μεθοριε διαςηματος, τε μονε, ὁ εςιν αψευδως, αφιδουμενος. ¹

John x. 30. Εγω και ὁ Πατης εν εσμεν.

I and my Father are one.

John xvii. 11. Πατερ άγιε, τηρησον αυτες. . . ίνα ωσιν έν, καθως ήμεις.

Holy Father, keep those, whom thou hast given me: that they may be one, as we are.

John xiv. 11. Εγω εν τω Πατρι, και ὁ Πατηρ εν εμοι.

I am in the Father, and the Father in me.

John i. 18. Ο μονογενης ύιος, ὁ ων εις του κολπον τε Πατρος.

The only begotten Son, who is in the bosom of the Father.

XVIII. The

De Profugis, V. i. p. 561. 1. 15.

XVIII.

The Logos free from all taint of sin, either voluntary or involuntary. Ο μεν (Λογος) ανευ τροπης έκεσιε ... και της ακεσιε.

Heb. ix. 14. 'Αιμα τε Χριςε, ός ε΄αυτον προσηνεγκεν αμωμον τω Θεω.

The blood of Christ, who offered himself without spot to God.

John viii. 46. Τις εξ ύμων ελεγχει με ωερι ώμαρτιας; Which of you convinceth me of fin?

1 Pet. ii. 22. Χριςος, ... ός άμαρτιαν εκ εποιησεν, εδε έυρεθη δολος εν τω ςοματι αυτε. Who did no fin, neither was guile found in his mouth.

XIX. Of

³ De Profugis, V. i. p. 561. 1. 25.

XIX.

Of the Logos presiding over the imperfect, and God only over the perfect and wise. Outos yas (δ Λογος) ήμων των ατελων αν ειη Θεος, των δε σοφων και τελειων δ Πρωτος — For the Logos may be esteemed the God of us, who are imperfect: but of the wise and perfect, First and Chief must be looked upon as the God. 1

Philo was not confistent, when he made this difference; and did not confider, that God's mercy is not limited, but " is over all his works." Besides, in respect to the Logos, he confesses, as will be presently seen, that he distributes his heavenly assistance equally to all, who seek it. And so far from his goodness being confined to the impersect only, Philo has just before said—

The soul of the more pure is nourished by the full influence of the Word or Logos.²

He

¹ De Leg. Allegor. V. i. p. 128. l. 43.

² Ibid. p. 122. l. 6.

He was probably led to form this judgment, concerning the weak and fimple being folely delegated to the Logos, from the Christian doctrines, with which he had gained acquaintance, and which he did not perfectly understand. The Logos in the character of Christ did extend his faving help peculiarly to those, who were in a state of spiritual debility, but not exclusively of others.

Matth. xi. 5. — ωτωχοι ευαγγελίζονται.

The poor have the Gospel preached unto them.

Luke v. 32. Ουκ εληλυθα καλεσαι δικαιες, αλλ' άμαςτωλες εις μετανοιαν. I came not to call the rightcous, but finners to repentance.

1 Tim. i. 15. Πισος ό Λογος . . . ότι Χρισος Ιησυς ηλθεν εις τον κοσμον άμαρτωλυς σωσαι.

This is a faithful faying ... that Christ fesus came into the world to save sinners.

XX.

The Logos is the fountain of wisdom; to which all should most diligently repair, that, by drinking from that facred Spring, they may instead of death obtain everlasting life. Προτρεπει δε εν τον μεν ωκυδρομειν ίκανον, συντεινειν απνευςι προς τον ανωτατω Λογον θειον, ός σοφιας εςι σηγη, ίνα αρυσαμενος τε ναματος, αντι θανατε Ζωην Αϊδιον αθλον έυρηται. It is of the greatest consequence to every person, that can make his way in the course, which is set before him, to strive without remission to approach to the divine Logos, the Word of God above, who is the fountain of all wisdom; that, by drinking largely of that sacred Spring, instead of death he may be hereafter rewarded with everlasting life. This I quote at large, it being fo very remarkable. 'Ρημα Θευ και Λογον θειον, αφ' έ το ασαι ω αιδειαι και σοφιαι ρεεσιν αενναοι. 2

I Cor.

De Profugis. V. i. p. 560. l. 31.

² Ibid. p. 566. l. 9.

I Cor. i. 24. Χριςον Θευ δυναμιν και Θευ σοφιαν.

Christ the power of God and the wisdom of God.

Coloff. ii. 3. εν ώ εισι ταντες δι θησαυροι της σοφιας.

In whom are hid all the treasures of wisdom and knowledge.

John iv. 14. 'Ος δ' αν το τη εκ το ύδατος, ε εγω δωσω αυτώ, ε μη διψηση εις τον αιωνα. αλλα το ύδως, ό δωσω αυτώ, γενησεται εν αυτώ τηγη ύδατος αλλομενε εις Ζωην Αιωνιον.

Whosoever drinketh of the water, that I shall give him, shall never thirst: but the water, that I shall give him, shall be in him a well of water springing up into everlasting life.

John vii. 38. Ὁ ωις ευων εις εμε ωσταμοι εκ της κοιλιας αυτε ξευσεσιν ύδατος ζωντος.

He that believeth in me—out of his belly shall flow rivers of living waters.

XXI.

The Logos is a Messenger sent by God to man, his liege subject. Πρεσθευτης τε ήγεμονος ωρος το ύπκοον.

John viii. 42. Ου γας απ'εμαυτε εληλυθα, αλλ' εκεινος (ὁ Θεος) με απεςειλε. I came not of myself, but he (God) sent me.

John v. 36. Ο Πατηρ με απεςαλκε.

The Father hath fent me.

I John iv. 9. Τον υίον αυτε ... απεςαλκεν δ
 Θεος εις τον κοσμον, ίνα ζησωμεν
 δί'αυτε.

God fent his only begotten Son into the world, that we might live through him.

John viii. 29. Και ὁ ωεμψας με μετ' εμε εςιν.

And he, that sent me, is with me.

XXII. He

² Quis Rer. Div. Hæres. Vol. 1. p. 501. l. 49.

XXII.

He is the Advocate, and Intercessor for mortal man. 'Ο δ' αυτος (ὁ Λογος) ίκετης μεν εςι τε θνητε. ¹

John xiv. 16. Εγω εςωτησω τον Πατεςα, κας αλλον Παςακλητον δωσει ύμιν.

I will pray the Father, and he shall give you another Comforter.

John xvii. 20. Ου σεςι τετων δε εςωτω μονον, αλλα και σεςι των σις ευσοντων δια τε λογε αυτων εις εμε. Neither pray I for these alone;

but for them also, which shall believe on me through their word.

Heb. vii. 25. Παντοτε ζων εις το εντυγχανειν ύπες αυτων.

Christ—ever living to make intercession for them.

Rom. viii. 34. 'Ος και εςιν εν δεξια τε Θεε, ός και εντυγχανει ύπερ ήμων.

Who is even at the right hand of God, who also maketh intercession for us.

XXIII. He

² Quis Rerum Divin. Hæres. V. i. p. 501. l. 48.

XXIII.

He ordered and disposed all things. Ο τε γας Θειος Λογος τα εν τη φυσει διειλε και διενειμε ωαντα. The divine Logos separated, and regulated all things in the world.

Τομευς ἀπαντων ὁ Ἱερος και Θειος Λογός. The facred and divine Logos was the Person, that distributed and appointed all things.2

Heb. xi. 3. Nosμεν κατηρτισθαί τες αιωνας ξηματι Θέε.

We understand, that the worlds

were framed by the Word of

God:

Coloff.

i Quis Rer. Divin. Hæres. V. i. p. 506. l. 10.

² Ibid. p. 504. l. 31.

Coloff. i. 15, 16. Χριςος ωρωτοτοκος ωασης κτισεως, ότι εν αυτώ εκτισθη τα ωαντα, τα εν τοις ερανοις, και τα επι της γης, τα όρατα, και τα αορατα . . . τα ωαντα δί αυτε, και εις αυτον, εκτιςαι.

Chrift . . . the first-born of every creature. For by him were all things created, that are in heaven, and that are in earth, visible and invisible. . . All things were created by him and for him.

XXIV.

He is the Shepherd of God's flock.

'Ως ποιμην και βασιλευς ὁ Θεος αγει (παντα) κατα δικην και νομον, προςησαμενος τον οςθον αυτε Λογον, πρωτογονον υίον, ός την επιμελειαν της ίερας ταυτης αγελης, όια τις μεγαλε βασιλεως Υπαρχος, διαδεξεται. The Deity, like a shepherd, and at the same time a monarch, acts with the most confummate order and reclitude; and has appointed his First-born, the upright Logos, like the Substitute of a mighty prince, to take the care of his sucred sinck.

Heb.

¹ De Agricult. V. i. p. 308. l. 27.

Heb. xiii. 20: Ποιμένα των σος βατων τον μεγαν τον Κυριον ήμων Ιησεν.

The great Shepherd of the flock ... our Lord Jesus.

John x. 14. Εγω ειμι ὁ τοιμην ὁ καλος, και γινωσκομαι ύπο των εμων.

I am the good Shepherd, and know my sheep, and am known of mine.

1 Pet. ii. 25. Χριζον ... τον ποιμενα και επισκοπον των ψυχων ύμων. Christ the Shepherd, and Guardian of your souls.

XXV.

Of the Power and Royalty of the Logos, as described by Philo, who mentions him as The great Governour of the world, and speaks of his creative and princely power: for through them the leavens and the whole world were produced. Other Hyemovos Aoyos, has h wointing has basiding duvamis auts. Tetav yag o te Ougavos, has suppras o nosmos.

I Cor.

¹ De Profugis, V. i. p. 561. l. 33.

Ι Cor. xv. 25. Δει γαρ αυτον (Χριςον) βασιλευειν
αχρις έ αν θη σταντας τες εχθρες
ύπο τες σοδας αυτε.

For Christ must reign till he hath put all his enemies under his feet.

Eph.i. 21, 22. Χριςος ύπερανω σασης αρχης και εξεσιας και δυναμεως και κυριοτητος και σαντος ονοματος ονομαζομενε, ε μονον εν τω αιωνι τετω, αλλα και εν τω μελλοντι΄ και σαντα (ὁ Θεος) ύπεταξεν ύπο τες σοδας αυτε.

Christ...above all principality, and might, and dominion, and every name, that is named, not only in this world but in the world to come... and God hath put all things under his feet.

Heb. i. 2, 3. Δι' ε΄ και (ὁ Θεος) τες αιωνας εποιησεν.

By whom also God made the worlds.

Αρος. χνίι. 14. 'Οτι κυφιος κυφιών εςι, και βασιλευς βασιλεών.

For he is Lord of lords, and King of kings.

XXVI. The

XXVI.

The Logos the Physician that heals all evil.
Τον ΑΓγελον (ὁς ες: Λογος) ώσπες Ιατρον κακων.

Luke iv. 18. Πνευμα Κυριε επ' εμε...ιασασθαί τες συντετριμμενες την καρδιαν. The Spirit of the Lord is upon me, because he hath anointed me to heal the broken-hearted.

Pet. ii. 24. Τφ μωλωπι αυτε ιαθητε.
 By whose stripes ye were healed.

Luke vii. 21. Εν αυτή δε τη ώρα εθεραπευσε πολλες απο νοσων και μαςιγων, και πνευματων πονηρων.

> In that same hour he cured many of their infirmities, and plagues, and of evil spirits.

James i. 21. Δεξασθε τον εμφυτον λογον, τον δυναμενον σωσαι τας ψυχας ύμων.

Receive with meekness the engrafted word, which is able to save your souls.

XXVII. The

De Leg. Allegor. V. i. p. 122. l. 17.

XXVII.

The Seal of God. 'O δε τε ποιευτος (τον Κοσμου) Λογος αυτος εςιν ή σφραγις, ή των ουτων έκας ον μεμορφωται άτε εκμαγειον και εικων τελειε Λογε. The Logos, by whom the world was framed, is the Seal, after the impression of which every thing is made . . . and is rendered the similitude, and image of the perfect Word of God.¹

Aνθρωπε ψυχην τυπωθεισαν σφοαγιδι ής δ χαρακτης ες ιν αίδιος Λογος. The foul of man is an impression of a Seal, of which the proto-type, and original characteristick, is the everlasting Logos.²

John vi. 27. Τετον γας (Ιησεν) ο Πατης εσφεαγισεν.

fcfus, the Son of man . . . him hath the Father fealed.

Ephef.

¹ De Profugis, V. i. p. 547. l. 49. p. 548. l. 2.

² De Plantatione Noë, V. i. p. 332. l. 31.

Ephef. i. 13. Εσφεαγισθητε τω ωνευματι της επαίγελιας τω άγιω.

In whom also, after that ye believed, ye were sealed with that holy Spirit of promise.

XXVIII.

The Logos the fure refuge, to whom before all others we ought to feek. 'Ο θειος Λογος, εφ' ον πρωτον καταφευγείν ωφελιμωτατον.¹

Matt. xi. 28. Δευτε ωρος με ωαντες δι κοπιωντες και ωεφορτισμένοι, κάγω αναπαυσω ύμας. Come to me, all ye, that labour, and are heavy laden, and I will give you rest.

1 Peter

De Profugis, V. i. p. 560. l. 14.

1 Peter ii. 25. Ητε γαρ ώς προβατα πλανωμενα:

αλλ' επεςραφητε νυν επι τον ποιμενα και επισκοπον των ψυχων
ύμων.

Ye were as sheep going astray, but are now returned unto the Shepherd, and the guardian of your souls.

XXIX.

Of spiritual food — την εξανιον τροφην ψυχης — the heavenly nutriment of the foul, equally distributed by the Logos to all, who want it, and will make a good use of it. ¹

Mark xiii. 10. Εις ταντα τα εθνη δει κηςυχθηναι το Ευαγγελιον.

The Gospel must be published among all nations.

Matt. xxiv. 14. Και κηφυχθησεται τετο το ευαγγελιον . . . εν όλη τη οικεμενη.

And this Gospel of the kingdom

shall be preached in all the

world.

Mat.

² Quis Rerum. Divin. Hæres. V. i. p. 499. l. 44.

Mat. xxviii.19. Μαθητευσατε σαντα τα εθνη.

Go ye therefore, and teach all nations.

John iii. 17. Ου γαρ απεςειλεν ὁ Θεος τον υίον αυτε εις τον κοσμον, ίνα κρινη τον κοσμον, αλλ' ίνα σωθη ὁ κοσμος δί' αυτε.

God fent not his Son into the world to condemn the world, but that the world through him might be faved.

Rom. x. 18. — εις πασαν την γην εξηλθεν δ φθοίγος αυτών, και εις τα περατα της οικεμένης τα ξηματα αυτών.

Their found went into all the earth, and their words to the ends of the world.

Matt. vii. 7. Ζητειτε, και έυρησετε κρεετε, και ανοιγησεται ύμιν.

Seek, and ye shall find; knock, and it shall be opened unto you.

Matt. v. 6. Μακαριοι δι τενωντες και διψωντες την δικαιοσυνην, ότι αυτοι χορ-

Bleffed are they, which do hunger and thirst after righte-ousness; for they shall be filled.

Rom. x. 12. Ο γας αυτος Κυςιος σαντων σλετων εις σαντας τες επικαλεμενες αυτον. .

The same Lord, who is over all, is rich unto all, that call upon bim.

XXX.

ΕΛΕΥΘΕΡΙΑ.

Of men's forfaking their fins, and returning to their duty: by which they obtain ελευθερια της ψυχης—freedom of the foul. ¹

Also of their being brought from a state of vassalage, and exile, to spiritual liberty by the Logos.²

2 Cor.

De C. Q. Erud. Gratiâ. V. i. p. 534. l. 44.

De Profugis. V. i. p. 561. l. 33. p. 563. l. 25.

- 2 Cor. iii. 17. 'Ο δε Κυριος το ωνευμα εςιν. έ δε το ωνευμα Κυριε, εκει ελευθερια.

 Now the Lord is that Spirit:

 and where the Spirit of the Lord is, there is liberty.
- Galat. v. 1. Τη ελευθερια εν, ή Χριςος ήμας ηλευθερωσε, ςηκετε.

 Stand fast therefore in the liberty, wherewith Christ bath made us free.
- Galat. v. 13. Υμας γας επ' ελευθεςια εκληθητε.

 For, brethren, ye have been called unto liberty.
- 1 Cor. vii. 22. ο γας εν Κυριώ κληθεις δελος απελευθερος Κυριε εςιν.

 For he that is called in the Lord, being a fervant, is the Lord's freeman.
- John viii. 36. Εαν εν δ Υιος ύμας ελευθερωση,
 οντως ελευθεροι εσεσθε.

 If the Son therefore shall make you free, ye are free indeed.

XXXI.

The happy consequences of men's best endeavours. They are by the same Logos freed from all corruption, and entitled to immortality hereafter. Τοτε γαρ αυτην (την ψυχην) των αθλων αγαμενος ὁ Ἱερος Λογος ετιμησε, γερας εξαιρετον δες, κληρον αθανατον, την εν αφθαρτω γενει ταξιν. $^{\text{I}}$

1 Cor. xv. 52. 'Οι νεκροι (εν Χριςφ) εγερθησονται αφθαρτοι.

The dead (in Christ) shall be

raised incorruptible.

I Cor. xv. 53. Δα γας το φθαςτον τετο ενδυσασθαι αφθαςσιαν.

For this mortal must put on immortality.

Rom. viii. 21. Ότι και αυτη ή κτισις ελευθερωθησεται απο της δελειας της φθορας εις την ελευθεριαν της δοξης των τεκνων τυ Θευ.

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

1 Peter

De C. Q. Erud. Gratiâ. V. i. p. 535. l. 1.

1 Peter i. 3, 4. Ευλογητος ο Θεος . . . ο κατα το ωολυ αυτε ελεος αναγεννησας ήμας εις ελπιδα ζωσαν δι αναςασσεως Ιησε Χριςε εκ νεκρων, εις κλη- φονομιαν αφθαρτον, και αμιαντον, και αμαραντον, τετηρημενην εν Ου- ρανοις εις ήμας.

Blessed be God...who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us.

XXXII.

Luke

Matt. iii. 17. Όυτος εςω ὁ υίος με ὁ αγαπητος.

This is my beloved Son.

De Leg. Alleg. V. i. p. 129. l. 4.

Luke ix. 35. Φωνη εγένετο εκ της νεφελης λεγέσα, έτος εςιν ο υίος με ο αγατητος, αυτέ ακέετε.

And there came a voice out of the cloud, saying, This is my beloved Son, hear him.

2 Pet. i. 17. Όυτος ες ν ο υίος με ο αγαπητος, εις ον εγω ευδοκητα.

This is my beloved Son, in whom I am well pleased.

Coloss. i. 13. 'O 'Yios της αγαπης αυτε.

The Son of his love.

XXXIII.

He asks, by what means a man may arrive at pure incorporeal happiness; or as he expresses it — γενεσθαι των ασαματων και θειων πραγματων κληρονομος — and answers — ο καθαρωτατος νες — ο λυθεις των δεσμων, και ελευθερωθεις — He, who is inspired from above — who hath the purest mind — who is locsened from the setters of this world, and bath gained his spiritual freedom— he only can partake of this happiness.

Matth.

¹ Quis Rer. Divin. Heres. V. i. p. 482. 1. 2-30.

Matth. v. 8. Μακαφιοι δι καθαφοι τη καφδια, ότι αυτοι τον Θεον οψονται.

Blessed are the pure in heart, for they shall see God.

Rom. viii. 2. Ο γας νομος τε ωνευματος της ζωης εν Χριςω Ιησε ηλευθερωσε με απο τε νομε της άμαςτιας και τε θανατε.

For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.

- 2 Pet. i. 4. Τα μεγιςα ήμιν και τιμια επαγγελματα δεδωρηται, ίνα δια τετων γενησθε θειας κοινωνοι φυσεως.

 Wherefore are given to us exceeding great, and precious promifes; that by these ye may be partakers of the divine nature.
- 1 Cor. xiv. 1. Διωκετε την αγαπην, ζηλετε δε τα ωνευματικα.

 Follow after charity, and defire spiritual gifts.
- Ibid. 12. Ζηλωται εςε ωνευματων (five ασωματων.)

 Υ΄ ε feek after, what is spiritual.

XXXIV. Of

XXXIV.

Of good Men admitted to the affembly of Saints above. 'Οι δε ανθρωπων μεν ύφηγησεις απολελοιποτες, μαθηται δε Θεκ ευφυεις γεγονοτες εις το αφθαρτον και τελεωτατον γενος μετανισανται. Those, who relinquish human doctrines, and become the well disposed disciples of God, will be one day translated to an incorruptible, and perfect, order of beings."

Heb.xii.22,23. Αλλα προσεληλυθατε Σιων ορει, και πολει Θευ ζωντος . . . και μυριασιν ΑΓγελων . . . και πνευμασι δικαιων τετελειωμενων.

But ye are come unto mount Sion, and to the city of the living God, and to an innumerable company of angels, and to the spirits of just men made perfect.

Coloff.

De Sacrificiis, V. i. p. 164. l. 40.

Coloff. i. 12. Ευχαρις εντες τω πατρι, τω ίκανωσαντι ήμας εις την μεριδα τε
κληρε των άγιων εν τω φωτι.
Giving thanks unto the Father,
which hath made us meet to be
partakers of the inheritance of
Saints in light.

XXXV.

Of the just Man not being given over to utter death, but raised by the Word of God. For through the Logos, by whom all things were created, God will advance him to be near himself in heaven.

Ήνικα γεν τελευταν εμελλεν, εκ εκλειπων ωροςιθεται, ώσπερ δι ωροτεροι...αλλα δια έηματος τε αιτιε μετανις αται, δι' έ και δ συμπας κοσμος εδημιεργειτο — Τώ αυτώ Λογώ και το ωαν εργαζομενος, και τον τελειον απο των ωεριγειων αναγων ώς έαυτον — ίδρυσας ωλησιον έαυτε.

For

¹ De Sacrificiis, V. i. p. 165. l. 7. ² Ibid. l. 5.

For when he is configned to death, he does not fail, nor is he added to the numbers, who have gone before him: but he is translated to another state by the Word of that great Cause of all things, (the Logos), by whom the world was created — For God, by his said Word, by which he made all things, will raise the perfect man from the dregs of this world, and exalt him near himself: he will place him near his own person.

John vi. 44. Ουδεις δυναται ελθειν ωρος με, εαν μη ὁ Πατηρ ὁ ωεμψας με έλκυση αυτον και εγω αναςησω αυτον τη εσχατη ήμερα.

No man can come to me, except the Father, which hath fent me, draw him: and I will raise *him up at the last day.

John vi. 37. Παν, ό διδωτι μοι ό Πατης, ωςος εμε ήξει.

All, that the Father giveth me, shall come to me.

John

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John xiv. 6. Ουδεις ερχεται προς τον Πατερα, ει μη δί εμε.

No man cometh to the Father, but by me.

John xii. 26. Όπε ειμι εγω, εκει και ὁ διακονος ό εμος εςαι και τιμησει αυτον ὁ Πατης.

Where I am, there also shall

where I am, there also shall my servant be...him will my Father honour.

XXXVI.

ΛΟΓΟΣ ΑΡΧΙΕΡΕΥΣ.

Of the Logos being the true High Priest; of his being without sin, and anointed with oil. Ο κοσμος, εν ώ και Αρχιερευς, δ ωρωτογονος αυτε Θειος Λογος. — Λεγομεν γαρ τον Αρχιερεα εκ ανθρωπον, αλλα Λογον Θειον ειναι, παντων εχ έκεσιων μονον, αλλα και ακεσιων αδικηματων αμετοχον

¹ De Somniis, V. i. p. 653. l. 23.

αμετοχον — διοτι την κεφαλην κεχριςαι ελαιω.¹ It is the world, in which the Logos, God's First-born, that great High Priest, resides. And I assert, that this High Priest is no man, but the Holy Word of God: who is not capable of either voluntary, or involuntary sin — and hence his head is anointed with oil.

Heb. iv. 14. Εχοντες εν Αρχιερεα μεγαν, διεληλυθοτα τες ερανες, Ιησεν τον υίον τε Θεε, κρατωμέν της όμολογιας.

Seeing then, that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

1 Pet. ii. 22. 'Ος άμαρτιαν εκ εποιησεν, εδε εύρεθη δολος εν τω ςοματι αυτε.

Who did no sin, neither was guile found in his mouth.

John

De Profugis, V. i. p. 562. l. 13. and 22.

John viii. 46. Τις εξ ύμων ελεγχει με **ω**ερι άμαρτιας; Which of you convinceth me of fin?

Acts iv. 27. Τον άγιον παιδα σε Ιησεν, δυ εχεισας.

Thy holy Child Jesus, whom thou hast anointed.

John i. 41. Ευζηκαμεν του Μεσσιαν, δ ες μεθερμηνευομενου δ Χριςος.

We have found the Messias,

which is, being interpreted,

the Christ. (i. e. the anointed.)

Heb. vii. 26. Αρχιερευς, όσιος, ακακος, αμιαντος, κεχωρισμενος απο των άμαρτωλων.

> For fuch an High Priest became us, who is holy, harmless, undefiled, separate from sinners.

XXXVII.

ΛΟΓΟΣ ΑΡΧΙΈΡΕΥΣ ΜΕΘΟΡΙΟΣ, OR THE LOGOS IN HIS MEDIATORIAL CAPACITY.

Philo mentions the Logos as the Great High Priest and Mediator for the sins of the world. And, speaking of the rebellion of Korah, he introduces the Logos as saying — κάγω ειςηκειν ανα μεσον Κυριε και ὑμων.²—It was I, who stood in the middle between the Lord and you. For this province was delegated to him by God the Father— ίνα μεθοριος σας το γενομενον διακρινή τε πεποιηκοτος 3—that by standing as a mediator between both, he might separate the creature from the Creator. He had before said—Θαυμαζω και τον μετα σπεδης απνευςι δραμοντα συντονως ιερον Λογον, ίνα ςη μεσος των τεθνηκοτων και των ζωντων.—

Ι can-

¹ De Somniis, V. i. p. 653. l. 14.

² Quis Rerum Divin. Hæres. V. i. p. 502. 1. 1.

³ Ibid. p. 501. l. 46.

I cannot without admiration view the facred Logos, pressing with such zeal and without remission, that he may stand between the dead and the living. The High Priest, who went once in a year into the Holy of Holies, was a type of one greater, who was to come. Philo describes this facred apartment as - εσωτατω τε Ίερε - αυτα τα αδυτα, εις ά άπαξ τε ενιαυτε ό Μεγας Ίερευς εισερχεται, τη νηςεια λεγομενη, μονον επιθυμιασων, και κατα τα σατρια ευξομενος φοραν αγαθων, ευετηρίαν τε και ειρηνην άπασιν ανθρωποις - The very innermost recess of the temple - the holy Sanctuary, into which the High Priest once in a year upon the day of the fast entered, merely to offer up incense, and to make supplication after the rites of his country for the produce of all good things, and for plenty and peace to the whole world.2 In this account Philo must have been in some respects wilfully mistaken. He must have known, that the office

¹ Quis Rer. Div. Hæres. Vol. i. p. 501. l. 19.

² De Virtutibus, V. ii. 591. l. 5.

office of the High Priest at this season was to perform an act of atonement. It was an everlasting statute to make atonement for the children of Israel for all their sins once a year. As to any prayers to obtain - φοραν των αγαθων—plenty or produce, no fuch were made; much less for the universal peace and happiness of mankind. I do not believe, that the word pray, or prayer, is to be found in any one ordinance of Moses. He therefore imposed upon the emperour Caligula, when he made this declaration before him, What he fays, of the Logos being the Intercessor for man, a Mediator for Sin, is true: but it was the Logos in a capacity, which he could not be brought to allow. The whole is very truly defcribed by St. Paul, who mentions Christ as both High Priest and Mediator—a High Priest, who has once for all entered the true Holy of Holies, Heaven; and makes intercession for us.

Heb.

¹ Lev. xvi. 34.

Heb. viii. I--6. Εχομεν Αρχιερεα, ός εκαθισεν εν δεξια τε θρονε της μεγαλωσυνης εν τοις ερανοις, των άγιων λειτεργος κρειτθονος διαθηκης μεσιτης.

We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary...a Mediator of a better covenant.

Heb. ix. 24. Ου γαρ εις χειροποιητα άγια εισηλθεν ὁ Χριςος, αντιτυπα των αληθινων, αλλ' εις αυτον τον ερανον, νυν εμφανισθηναι τω προσωπώ τε Θεε ύπερ ήμων. For Christ is not entered into holy places made with hands, which were types of the true; but into heaven itself, now to appear in the presence of God for us.

Heb. ix. 11, 12. Χρισος δε σαραγενομενος Αρχερευς των μελλουτων αγαθων, δια της μειζονος και τελειοτερας σκηνης, ε χειροποιητε, τετεςιν, ε ταυτης της κτισεως, εδε δι αιματος τραγων και μοσχων, δια δε τε ιδιε αιματος εισηλθεν εφαπαξ εις τα άγια, αιωνιον λυτρωσιν έυραμενος. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to fay, not of this (worldly) building; neither by the blood of goats, and calves, but by his own blood he entered in once into the boly place, baving obtained eternal redemption for us.

1 Tim. ii. 5.

Έις γαρ Θεος, έις και μεσιτης Θευ και ανθρωπων, ανθρωπος Χριςος Inosc.

For there is one God, and one Mediator between God and man, the man Jesus Christ.

XXXVIII. Con-

XXXVIII.

Concerning the fix cities of refuge, to which people guilty of accidental homicide were to repair; and of their return from exile upon the death of the High Priest.

And the Lord spake unto Moses.—Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge:—that every one, that killeth another unawares may slee thither.—And he shall abide in it unto the death of the High Priest, which was anointed with the holy oil.

XXX.

Philo's opinion concerning these cities and the death of the High Priest.

Though he in general supposes, that the ordinances concerning the Levites and the High Priest were limited to them, and had no further meaning; and is of the same opinion

¹ Numbers xxxv. 10. 14. 25.

opinion in respect to the other solemn appointments; yet he is forced in some instances to allow, that there was something farther meant, and that the High Priest mentioned was a type of one far greater: and he gives his reasons for his opinion. His words I have before quoted: but I shall repeat the purport of them, as they deserve to be farther considered.

He fays, that he was for fometime in a state of doubt and perplexity concerning the nature of this ordinance, when he considered it literally. For the punishment did not feem to be equally imposed, as the persons were alike guilty. Some must have fled away at the commencement of the Priesthood; and others when the Priest was near his dissolution. Hence, some must have been in a state of exile for years, and others possibly for only a few days. He therefore concludes with faying, that the High Priest ultimately alluded

² See p. 91, 92, 93. of this Treatise.

alluded to was the divine Logos: and the state of exile was his withdrawing his influence from the soul of man. We see that he came near the mark, but could not attain to it. In consequence of this he has brought himself into as great difficulties, as those, which he sought to avoid.

This great personage was certainly the Logos; but the Logos in his human capacity, Jesus Christ the Messiah; who was alluded to under the character of the High Priest anointed with oil. He was to free the world from a state of exile, and spiritual bondage; and procure liberty to the soul. This was effected by the death of the Messiah, the true High Priest; a circumstance, which Philo could not comprehend. By his wrong application of the truth, he is obliged with much resinement to attribute this death to a person incapable of dying;

 $^{^{\}rm T}$ Леуомен уме тон Архиерем их мноротон, мхлм Лоуон Эенон еними. V.~i.~p.~562.~l.~13.

² De Profugis, V. i. p. 563. 1. 24.

 ³ I Cor. xv. 3. Απεθανεν ύπες των άμαςτιων ήμων.
 2 Cor. v. 15. — ύπες τωντων απεθακεν.

and in the end he makes it no death at all. He accordingly supposes it to confist in the falling off of man; when the divine Logos, the great High Priest, withholds his falutary influence, and man is quite deferted. 1 Ewc γαρ ο ίερωτατος έτος Λογος ζη και σεριεςιν εν huxn - For as long as the divine Logos lives and prefides in the human foul, there is no guilt; no appearance of fin: but when he withdraws himfelf, then commences fin and corruption. But this is the spiritual death of the man, and not the death of the Logos, who could neither fuffer, nor die. He is represented by Philo himself, as the Son of God, before the Angels, before all worlds, and αίδιος, everlasting - Σφραγις Θευ - ής ὁ χαρακτηρ o aidiog Aoyos. The Author in confequence of it is forced to compromife the matter, and fo to qualify his words, as scarcely to leave any fense. ² Εαν δε αποθανη (ὁ Αρχιερευς Λογος), εκ αυτος διαφθαρας - When the Logos shall die, who is not susceptible of death or corruption—then, at this crisis of death without dying,

De Profugis, V. i. p. 563. l. 27.

^{*} Ibid. 1. 31.

dying, the freedom of man is to commence. But this way of reasoning is too vague and inconfistent to be admitted. It is plain, that Philo had access to a noble repository; from which he borrowed some very excellent materials; but failed greatly in the application.

XL.

The necessity of a Redeemer, and ransom for fin.

Though Philo could not admit of a crucified Messiah, yet he allows, and adopts, most of the salutary articles relating to Christ in his state of manhood: by which we may learn, how very reasonable they appeared to him. But at the same time he misapplies them, and refers them either to the Logos in his heavenly state, or else to the supreme Deity, to whom they cannot be applied. We have seen, that he speaks of sin, and the propitiation for sin; also of the hutge has sweet and the price and ransom for iniquity—and the means of salvation, by which spiritual freedom is to be obtained here, and

everlasting life hereafter. But these blessings he fupposes to arise from acts and ordinances, which were not adequate; fuch as the fin-offerings, and other oblations, which were prefented in the Temple, but were not fufficient for that great purpose. He sometimes feems to acknowledge, that thefe oblations were types, and that the High Priest himfelf, who made intercession, was merely a representative of a greater Personage, from whom these bleffings were to be derived. At other times he thinks, that mere repentance without fatisfaction is fufficient: 'Ter' εςιν αφεσις, τετ' ελευθερια. 2 ή κακωσις αυτη idaquos esi. To repent affords remission of sins. Humility produces propitiation. Still he acknowledges, that there must be additionally fome oblations made, and fome victims offered to divine justice. On these he founds our reconciliation with the offended Deity; also on the rectitude of the Priests and Levites, by whom the offerings were made.

He

² De Congressu, &c. V. i. p. 534. 1.43. See also p. 84.

² De Leg. Alleg. V. i. p. 121. l. 35.

He styles these oblations iλασμες; and the altar ¹ iλαστηριον, or the seat of mercy, and propitiation: and mentions the Levites as ² Λυτρα των αλλων ἀπαντων — a propitiation for all the people. Both repentance and offerings were requisite, and the ministering of the Priests necessary: but they were only figurative, and of themselves could not effect atonement and reconciliation. Something of more consequence was wanting.

Philo in thus profecuting his opinion feems to approximate to the truth: but his strong prejudices were a constant obstacle; and would not suffer him to admit it in full force. Yet he sometimes makes wonderful concessions, as may be seen in many extracts, which I have produced from him; and especially in the following instance. He is speaking of the necessity of a Mediator, to whom all in the service of God should apply.

Αναγκαιου

De Profugis, V. i. p. 561. l. 13.

² De Sacrificiis, V. i. p. 186. l. 25.

* Αναγκαιον γαρ ην τον ίερωμενον τω τε κοσμε Πατρι Παρακλητω χρησθαι τελειστατω την αρετην υίω, τρος τε αμνηςιαν άμαρτηματων, και χορηγιών αφθονωτατων αγαθων. For it was necessary for a person, who was performing his duty to the great Father of the world, to apply to his Son (the Logos) as an advocate the most perfect in every virtue, both to have his fins forgotten, and for the obtaining of every good gift. One would imagine, that he had feen the Epiftles of St. John, and alluded to them. 2 Texuia με, ταυτα γραφω ύμιν, ίνα μη άμαρτητε. Και εαν τις άμαςτη, Παρακλητον εχομεν προς τον Πατερα, Ιησεν Χριζον, δικαιον και αυτος ίλασμος εςι wegi των άμαρτιων ήμων. My little children, these things I write unto you, that ye sin not. But if any man fin, we have an advocate with the Father, Jesus Christ, the righteous (TENEIDτατον την αφετην): and he is the propitiation for our fins. His words feem to be a comment upon the Apostle.

XLI. OF

¹ De Mose, V. ii. p. 155. l. 25.

² 1 John ii. 1.

XLI.

OF PHILO'S GREAT MISTAKE.

He complains justly of the degeneracy of mankind, and prevalence of wickedness; and adds— Τις δ' εκ αν των ευ φρονεντων τα των σολλων ανθρωπων ιδων εργα, μη σφοδρα κατηφηση, και σρος τον μονον Σωτηρα Θεον εκ- βοηση; ίνα τα μεν επικεφιση Λυτρα δε και σωςρα καταθεις της ψυχης, εις ελευθεριαν αυτην εξεληται. What man is there of true judgment, who, when he sees the deeds of most men, is not ready to call aloud to the great Saviour God, that he would be pleased to take off this load of sin, and by appointing a price and ransom for the soul, restore it to it's original liberty?

This—λυτζον και σως ζον—ransom and price of redemption, was paid by the Son of God, as had been foretold by Isaiah, and other Prophets; and he on that account was esteemed

De Confusione Ling. V. i. p. 418. l. 47.

esteemed the true Saviour of the world. He offered himself for a propitiatory sacrifice; and by him the true freedom of the foul was obtained. Surely our infirmities he hath borne, and our forrows he bath undergone. He was wounded for our transgressions; was smitten for our iniquities — and by his bruises we are healed." This redemption was effected by the Messiah Christ, who was a stumbling block to Philo and his nation, and unfortunately rejected by them. Our Saviour himself declared openly, that he came into the world - 2 Sevas The Luxur aute Luteon αντι ωολλων — to give his life as a ransom for many. And St. Paul fays - 3 X01505 Ιησες . . ό δες έαυτον αντιλυτρον ύπερ σαντων - Jesus Christ, who gave himself a ransom for all. This was not properly the Logos, as Philo feems to think: for the Word of God in heaven cannot fuffer, nor be facrificed. But it was — 4 Ανθρωπος Χριζος Ιησυς . . . μεσιτης Θευ και ανθρωπων — the man Fefus

¹ Isaiah liii. 5. ² Matt. xx. 28.

^{3 1} Tim. ii. 6. 4 Ibid. v. 5.

Jessis Christ, the one Mediator between God and men. Hence he is mistaken, when he says— Τρεγομεν δε τον Αρχιερεα εκ ανθρωπον— The High Priest is not a man. For all that was lost by one man was to be repaired by another. The heathen had some traditional knowledge of this, as appears by the oracle,

Και κεφαλας Κρονιδή, και τω Πατρι ωεμπετε φωτα.

This by a mistake became the foundation of human sacrifices; of which custom Philo himself takes notice. But he makes all true expiation to center within the precincts of the Jewish Temple, and to be compleated in their rites and offerings; through the intercession of the High Priest, the representative of the Logos. To Christ the Redeemer, the Word of God in a state of humanity, he paid no regard: nor could he conceive, that there was ² a second man, the last Adam, who was the Lord from beaven. He trusted to the law, and the ordinances established by that law: not knowing that

² V. i. p. 562. l. 13. ² 1 Corinth, xv. 45. 47,

the law was only - σκιαν των μελλουτων αγαθων - the shadow of good things to come -Ουδεποτε δυναται τες προσερχομένες τελαωσαι-It therefore could never make it's proselytes and followers perfect. Neither the Levite, nor the High Priest of the Levites, could make atonement for the fins of the world. 2 A dura Tov γαρ άιμα ταυρων και τραγων αφαιρειν άμαρτιας. The blood of bulls and goats had no fuch efficacy. They were types of a greater offering to be one day made: and God himfelf had shewn their insufficiency, and that there was no real dependence upon them. T_0 what purpose is the multitude of your sacrifices to me, faith the Lord. I am full of the burntofferings of rams, and the fat of fed beafts. I delight not in the blood of bullocks, or of lambs, or of he-goats: bring no more vain oblations. 3 Philo did not consider, that the daily facrifice was to be taken away, and the ordinances of Moses to cease; when the Meffiah

^{*} Heb. x. 1. 2 Ibid. v. 4.

³ Isaiah i. 11. and 13.

(167)

Meffiah Prince was to be cut off, and not for himself, but for the sins of the whole world. To such evidence he was deaf; and industriously avoids ever mentioning the Messiah, whose emblem the anointed High Priest was: and he seldom applies to the Prophets, by whom the Messiah was foretold.

XLII.

PHILO'S NOTION OF THE RETURN OF THE DISPERSED JEWS.

He could not be perfuaded, that this great Perfonage had appeared, and been rejected by the Jews: of whose blindness he partook and was a tacit abettor of their crime. Instead of apprehending any evil, that would ensue, he anticipates much happiness; and seems to think, that the restoration of his brethren, dispersed among the Gentiles, was not far off, and that they should

¹ Dan. ix. 26.

should experience the good will of the Deity — 1 Ευμενείας τευξονται της εκ τε σωτηρος και ίλεω Θεε..... Κάν γαρ εν εσχατιαις ωσι γης δελευοντες σαρα τοις αιχμαλωτες αυτες απαγεσιν εχθροις, ώσπερ αφ' ένος συνθηματος ήμερα μια φαντες ελευθερωθησονται της αθροας φρος αρετην μεταβολης καταπληξιν εργασαμενης τοις δεσποταις. Μεθησονται γαρ αυτες, αιδεσθεντες κρειτζονων αρχεω - They will experience the goodness of the Saviour and merciful God. For though they may be in a state of slavery, and have been carried captive by their enemies to the farthest parts of the earth, yet they will all, as it were upon a signal given, be set free in one day. For their general return to virtue will be matter of universal wonder to their masters. Μεθησουται γαρ αυτες, αιδεσθεντες κρειτρονων αρχειν. They will fend them back free to their country, and be ashamed any longer to rule over persons so superiour to themselves. He then proceeds to mention their return from Greece, and other places, and of their being conducted by a divine Perfonage in appearance far beyond any thing, that the

eye

De Execrat. V. ii. p. 435. 1. 36.

eye of mortal ever beheld: who would be perceptible to them, but invisible to the rest of the world. Then their land was to be replenished, and happiness and honour to be their portion: and a superabundance of good things was to enfue - ικαθαπερ αενναων wηγων τε Θεε χαριτων ρεεσαι—as flowing from the everlasting fountain of God's grace and goodness. In short he mentions his brethren as the only future objects of God's lovingkindness; and represents the rest of the world as under a curse - 2 Τρεψει γαρ ο Θεος τας αρας επι τες εχθρες — God will turn all his wrath against their enemies. This illusion prevailed, and these fair prospects were entertained, at the very time, when the clouds were gathering, and a storm impending, which foon burst upon this devoted people, and terminated in their utter ruin. So far from any return of the captive tribes, the whole Jewish nation saw their city taken, their temple ruined, and their land

De Execrat V. ii. p. 436. l. 25.

² Ibid. l. 28.

land made defolate. And they were themfelves driven away, to join their apostate
brethren in foreign lands, and to smart
under a long and painful captivity. Whether Philo lived sufficiently long to see all
his views rendered abortive, and to have
shared in these calamities, is uncertain.
He certainly approached towards the time
of this criss.

SOME REMARKABLE DOCTRINES OF PHILO,
WITH PARALLEL PASSAGES FROM THE
EVANGELISTS AND APOSTLES.

XLIII.

Of natural impurity to be cleanfed and washed away by divine influence only.

— παραχωρεντας τω Θεώ το φαιδρυνειν, και μηδεποτε νομισαντας ίκανες ειναι έαυτες ανευ θειας επιφροσύνης των κηλιδών αναμέςον εκνιψαι και απολεσαι βιον. ¹

It

¹ De Somniis, V. i. p. 662. l. 37.

It is our duty to trust to God to cleanse and beautify our frame, and not to think, that we are of ourselves capable, without his beavenly grace, to purge and wash away the spots, with which our nature abounds.

John xv. 5. Χωρις εμε ε δυνασθε ωτοιειν εδεν.

Without me ye can do nothing.

John iii. 5. Εαν μη τις γεννηθη εξ ύδατος και ωνευματος, ε δυναται εισελθειν εις την βασιλειαν τε Θεε.

Except a man be born of water and of the spirit, he cannot enter into the kingdom of God.

1 Thess. v. 23. Αυτος δε δ Θεος της ειζηνης άγιασαι ύμας δλοτελεις. And the very God of peace (anctify you wholly.

Titusiii. 3—5. Ημεν γαρ σοτε και ήμεις ... δελευοντες επιθυμιαις και ήδοναις σοικιλαις ... αλλα (Σωτηρ ήμων Θεος) κατα τον αυτε ελεον εσωσεν ήμας δια λετρε σαλιγγενεσιας και ανακαινωσεως σνευματος άγιε. For we ourselves also were sometimes ... serving divers lusts and pleasures ... but God our Saviour ... according to his mercy saved us by the washing of regeneration, and renewing of the Holy Ghost.

τ Cor. vi. 11. Αλλα απελεσασθε, αλλα ήγιασθητε, αλλα εδικαιωθητε εν τω ονοματι τε Κυριε Ιησε, και εν τω ωνευματι τε Θεε ήμων.

But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.

I John i. 9. Εαν ξμολογωμεν τας άμαςτιας ήμων, ωιςος εςι, και δικαιος, ίνα αφη ήμιν τας άμαςτιας, και καθαςιση ήμας απο ωασης αδικιας.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

I cannot

I cannot help subjoining another passage from Philo, in which he takes notice of spiritual purification, and the necessity of having our sins washed away.

Βεληθεις μεντοι (ὁ Θεος) και της Θειας αρετης απ' Ουρανε την εικονα επι γην καταπεμψαι δι' ελεον τε γενες ήμων, ίνα μη ατυχηση της αμεινονος μοιρας, συμβολικως την ίεραν Σκηνην και τα εν αυτη κατασκευαζει, σοφιας απεικονισμα και μιμημα. Της γαρ ακαθαρσιας ήμων εν μεσώ φησι την Σκηνην ίδρυσασθαι, το λογιον, ίνα εχωμεν ώ καθαρθησομεθα, εκνιψαμενοι και απολεσαμενοι τα καταξόυπαινοντα ήμων τον αθλιον, και δυσκλειας γεμοντα, βιον. ¹

For, when it pleased God to send down from heaven the likeness of celestial virtue, out of pity to mankind, that they might not hereafter fail of a better lot, he thought proper to appoint emblematically a sacred tabernacle, and to furnish it with various articles: which tabernacle was a type and resemblance of divine wisdom.

² Quis Rer. Divin. Hæres. V. i. p. 488. l. 39.

wisdom. For he tells us, that he placed this tabernacle, the seat of his oracle, in the midst of our impurities, that we might have where-withal to cleanse ourselves, and wash away all the filth and pollution of our wretched, and ignoble being.

Our infirmities are very truly described by Philo, and the necessity of purification. But this was not to be effected by a worldly tabernacle; but by a great High Priest, of whom he has elsewhere taken notice; and who has once for all entered into a heavenly tabernacle, of which this was only an emblem. The High Priest was Christ himself — των άγιων λειτεργος, και της σκηνης της αληθινης, ήν επηξεν ὁ Κυριος, και εκ ανθρωπος² — a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

The

^{*} Leviticus xvi. 16. The Editor interprets this passage otherwise.

[·] Heb. viii. 2.

The former ordinances were ineffectual,

— μονον επι βρωμασι και σομασι, και διαφοροις

βαπτισμοις, και δικαιωμασι σαρκος, μεχρι καιρε διορθωσεως επικειμενα. Χρισος δε σαραγενομενος Αρχιερευς των μελλοντων αγαθων, δια της μειζονος και τελειοτερας Σκηνης, ε χειροποιητε, τετεςιν, ε ταυτης της κτισεως ... εισηλθεν εφαπάζεις τα άγια, αιωνιον λυτρωσιν έυραμενος. ¹

— which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed upon them to the time of reformation.

But Christ being come, an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building hath entered once into the holy place, having obtained eternal redemption for us.

XLIV. Of

¹ Heb. ix. 10, 11, 12.

XLIV.

Of our best works not being of themselves acceptable, nor of value, but through the goodness of God — Μηδε την αρετην, ανευ θειας επιφροσυνης, ίκανην εξ έαυτης ωφελείν είναι !— Even virtue without God's fanction can never profit us.

Rom. viii. 8. Οι εν σαρκι οντες Θεώ αρεσαι κ δυνανται. They, that are in the flesh, cannot please God.

1 Peter ii. 5. . . . ευπροσδεκτες τω Θεω δια
Iησε Χριςε.
. . . acceptable to God through
Fefus Christ.

Heb. xii. 28. Εχωμεν χαςιν, δι ής λατρευωμεν ευαρεςως τω Θεω.
 Let us have grace, whereby we may ferve God acceptably.

Rom.

De Deteriore - infidiando, V. i. p. 203. l. 18.

Rom. iii. 24. ... δικαιεμενοι δωρεαν τη αυτε χαριτι δια της απολυτρωσεως της εν Χριςω Ιησε, όν προεθετο ό Θεος ίλας ηριον.

Being justified freely by his grace, through the redemption, that is in Jesus Christ, whom God hath set forth to be a propitiation.

2 Tim. i. 9. ... Θεε τε σωσαντος ήμας και καλεσαντος ... ε κατα τα εργα ήμων, αλλα κατ' ιδιαν ωροθεσιν και χαριν.

God, who hath faved us, and called us, ... not according to our works, but according to his own purpose, and grace.

Rom. xv. 16. ... Προσφορα ... ευπροσδεκτος, ήγιασμενη εν ωνευματι άγιω.

An offering acceptable, being fanctified by the Holy Ghost.

XLV.

Of Faith in God, the first requisite.

Μονος δ' αποδοχης αξιος, δ αναθεις την ελπιδα Θεω, και ώς αιτιω της γενεσεως αυτης, και ώς ασινη και αδιαφθορον ίκανω μονω διαφυλαξαι. That man is only worthy of acceptation, who places his hope in God, as the Author of his being; and as the only one, who is able to keep him free from fin and corruption.

... ως δεον μηδενα νομίζεσθαι τοπαραπαν ανθρωπον, ες αν μη επι Θεον ελπίζη.
Nobody should be looked upon as at all human, that does not place his trust in God.²

Προς το Ον ωιςιν . . . την βασιλιδα των αρετων. Faith in God, the most noble of all virtues.³ Heb.

De Præmiis, &c. V. ii. p. 410. l. 24.

² Ibid. 1. 34.

¹ De Abrahamo, V. ii. p. 39. l. 18.

Heb. xi. 6. Χωρις δε ωις εως αδυνατον ευαφεστησαι. Without faith it is impossible to please him.

Mark xi. 22. Ο Ιησες λεγει αυτοις, Εχετε ωιςιν Θεε. Jefus answering saith unto them, Have faith in God.

Rom. iii. 28. Λογιζομεθα εν ωις ει δικαιεσθαι ανθρωπον χωρις εργων νομε.

Therefore we judge, that a man is justified by faith without the deeds of the law.

Rom. v. 1. Δικαιωθεντες εν εκ σιζεως, ειρηνην εχομεν σρος τον Θεον δια τε Κυριε ήμων Ιησε Χριζε.

Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.

XLVI.

Of the nature of Faith, and of it's very falutary confequences according to Philo.

In the Old Testament we find a belief of God, and a trust in his providence, with a fubmission to his divine will, continually recommended. But the duty of Faith, and the bleffings, with which it is attended, were never fo described, and enforced, as we find them to have been afterwards by the Evangelists and Apostles. These excellent persons have taught us, in what it confifts, and the virtues, with which it should be accompanied; the peace also and comfort, with which it is attended here; and the everlasting happiness, which it will produce hereafter. This happiness depends on our Faith in Christ, THE WORD OF GOD: on him it is expresly founded. But concerning this we have no fure light afforded either from the

Law, or from the Prophets. From the facred Writers afterwards we learn, that without faith, and faith in Christ - aduvator ευαρεςησαι (τω Θεω) — it is impossible to please God. By faith we are justified: By faith fanctified:3 By faith made wife to falvation:4 Through faith we are faved:5 The propitiation for our fins obtained through faith.6 By this faith in Christ the disciples had power to cast out devils - εξεσιαν εκβαλλειν τα δαιμονια.⁷—Κυριε, και τα δαιμονια ύποτασσεται ήμιν εν τω ονοματι σε. - Lord, even the devils are subject to us in thy name.8 They were likewife enabled to improve themselves in all that was good; and to preserve themfelves — άγιες, και αμωμες, και ανεγκλητες boly, unblameable, and unreproveable, if they remained — τη ωιζει τεθεμελιωμενοι — well established

1 Heb. xi. 6.

² Galat. ii. 16.

3 Acts xxvi. 18.

4 2 Tim. iii. 15.

5 Ephef. ii. 8.

6 Rom. iii. 25.

⁷ Mark iii. 15.

8 Luke x. 17.

blished in faith. Whatever they asked in faith, and in the name of Christ, they were to obtain. Εαν εχητε ωιςιν ... ωαντα, δσα αν αιτησητε εν τη ωροσευχη, ωιςευοντες ληψεσθε. If ye have faith ... all things, whatsoever ye shall ask in prayer, believing, ye shall receive. Εαν τι αιτησητε εν τω ονοματι με, εγω ωοιησω. If ye shall ask any thing in my name, I will do it. St. Paul tells us—Εςι δε ωιςις ελπιζομενων υποςασις · ωραγματων ελεγχος ε βλεπομενων—Now faith is the foundation of things hoped for, the evidence of things not seen.

When therefore I fee Philo alluding to any of these doctrines, which were in a great degree unknown to the Jewish Church, and to which the Gentiles were quite strangers, I know no source, from which he could possibly obtain them, except from the first Christians of his time. His description of Faith is very remarkable.

Μονον

¹ Coloss. i. 22, 23.

² Matt. xxi. 22.

³ John xiv. 14.

⁴ Heb. xi. 1.

Μονον εν αψευδες και βεβαιον αγαθον ή προς τον Θεον πιςις. παρηγορημα βιε, πληρωμα χρηςων ελπιδων. αφορια μεν κακων, αγαθων δε φορα. κακο-δαιμονιας απογνωσις, ευσεβειας γνωσις. ευδαιμονιας κληρος, ψυχης εν άπασι βελτιωσις, επερηρεσμενης τω παντων αιτιώ, και δυναμενώ μεν παντα, βελομενώ δε τα αριςα.

The only sure and wellfounded blessing, to which we can trust, is faith in God. It is the comfort of life, and comprehends every salutary hope. It is the diminution of evil, and productive of all good: the ruin of demoniacal influence,

The Some interpret κακοδαιμονία, unhappiness; and it is fometimes by the Author used in that acceptation. But as it is here contrasted with ευσεδείας γνωσις, I should think, that in this place it relates to soul illusions, and particularly to the influence of demons.

Aristophanes makes a person say to another, Tis ar en nyor' evan mariar; κακοδαιμονίαν τε ετι μαλλον; Who would not think, that this was madness; or rather a diabolical frency?

Plutus, v. 501.

In another place a man homourously says — Μου ε κεκλοφας, αλλ' πεπακας. You did not steal it: You only ran away with it. The other answers — κακοδαιμονεις — You are frantick — Anglice — The devil's in you.

Plut. v. 372.

influence, and the promoter of true godliness. It affords a title to happiness, and is the improvement of the human soul; when the soul reposes itself, and consides, in the great Author of it's being; who can do all things, but wills only, and determines, what is best.

XLVII.

Of Repentance in consequence of Faith.

Δευτεραν δ' εχει ταξιν, μετα την ελπιδα, ή επι τοις άμαρτανομενοις μετανοια. 2

The next duty in order after faith is repentance of our fins.

Μετα δε την ελπιδος νικην αγων δευτερος ες ιν, εν $\dot{\omega}$ μετανοια αγωνιζεται. 3

When we have gained hope, the next conflict, in which we are engaged, is to establish repentance.

Luke

¹ De Abrahamo, V. ii. p. 38. l. 49, &c.

² Ibid. V. ii. p. 3. l. 46.

¹ De Præmiis et Pænis, V. ii. p. 410. l. 36.

Luke xiii. 3. Ουχι, λεγω ύμιν αλλ' εαν μη μετανοητε, παντες ώσαυτως απολασθε.

I tell you nay: but except ye repent, ye shall all likewise perish.

Αξts ii. 38. Μετανοησατε, και βαπτισθητω έκαςος ύμων.

Repent, and be baptized every one of you.

Luke xxiv. 47. Εδει . . . κηςυχθηναι επι τω ονοματι αυτε μετανοιαν και αφεσιν άμαςτιων εις ωαντα τα εθνη. Repentance and remission of sins should be preached in his name among all nations.

Rom. ii. 4. Το χρηςον τε Θεε εις μετανοιαν σε αγε.

The goodness of God leadeth thee to repentance.

XLVIII.

Of Righteoufness and good works, the consequence of repentance.

Μετα δε της της μετανοίας αγωνας τριτα αθλα τιθεται Δικαιοσυνης. $^{\text{I}}$

After repentance the third conflict is to maintain righteousness.

Μετα την ελπιδα δευτεραν εχει ταζιν μετανοια και Βελτιωσις· όθεν έξης αναγραφει τον απο χειρονος βικ προς τον αμεινονα μεταβαλοντα.²

After faith comes repentance and improvement; in consequence of which we read of persons, who from a bad life are converted to a better.

Acts xxvi. 20. . . . Εις πασαν τε την χωραν της Ιεδαιας, και τοις εθνεσιν, απηγγελλον μετανοείν, και επιςρεφείν επι τον Θεον, αξια της μετανοίας εργα πρασσοντας.

I shewed

v. ii. p. 411. l. 36.

² Ibid. p. 3. l. 46.

I shewed throughout all the coasts of Judea, and then to the Gentiles, that they should repent, and turn to God, and ao works meet for repentance.

James ii. 18. Δείξον μοι την ωις ίν σε εκ των εργων σε.

Shew me thy faith by thy works.

James ii. 17. ... ή ωιςις, εαν μη εργα εχη, νεκρα εςι καθ έαυτην. Faith, if it hath not works, is of itself dead.

James ii. 24. Ορατε τοινυν, ότι εξ εργων δικαιεται ανθρωπος, και εκ εκ ωιςεως μονον.

Ye see then, how that by works a man is justified, and not by faith alone.

XLIX.

Of the mercies of the Saviour God, and of men's relation and affinity to the divine Word, through the goodness of God, upon their repentance, and good deeds, and confession of their sins.

Εαν μεντο: καταιδεσθεντες όλη ψυχη μεταβαλωσι, κακισαντες μεν αυτες της ωλανης, εξαγορευσαντες δε και όμολογησαντες όσα ήμαρτον καθ' αυτες, διανοιά κεκαθάρμενη το ωρώτον εις το τε συνειδοτος αψευδες και ανυπελον, επειτα και γλωττη, ωρος βελτιωσιν των ακεοντων, ευμενειας τευξονται της εκ τε Σωτηρος και ίλεω Θεε, τω γενει των ανθρωπων εξαιρετον ωαρασχομενε και μεγιςην δωρεαν, την ωρος τον αυτε Λογον συγγενειαν, αφ' έ καθαπερ αρχετυπον γεγονεν ό ανθρωπειος νες. Τ

If then they have from their very fouls a just contrition, and are changed, and have humbled themselves for their past errors, acknowledging

² De Execrationibus, V. ii. p. 435. l. 29.

knowledging and confessing their sins, having a conscience purified first in sincerity and truth to the power, who knows those sins, and afterwards by confession to those, who may be thereby edified; such persons shall sind pardon from the Saviour and merciful God, and receive a most choice and great advantage, of being made like the Logos of God: who was originally the great arche-type, after which the soul of man was formed.

Rom. vi. 5. Ει γαρ συμφυτοι γεγοναμεν τω δμοιωματι τε θανατε αυτε, αλλα και της ανας ασεως εσομεθα.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

John xvii. 22. Και εγω την δοξαν, ήν δεδωκας μοι, δεδωκα αυτοις ' ίνα ωσιν έν, καθως ήμεις έν εσμεν. Εγω εν αυτοις, και συ εν εμοι.

And the glory, which thou gavest me, I have given them; that they may be one, even as we are one. I in them, and thou in me.

I John iii. 2. Αγαπητοι, νυν τεκνα Θεκ εσμεν,
 και κπω εφανερωθη, τι εσομεθα.
 Οιδαμεν δε, ότι, εαν φανερωθη,
 όμοιοι αυτώ εσομεθα.

Beloved, we be now the fons of God; and it doth not yet appear, what we shall be: but we know, that, when he shall appear, we shall be like him.

I Cor. xv. 49. Και καθως εφορεσαμέν την εικονα τε χοϊκε, φορεσομέν και την εικονα τε επερανίε.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

L.

Man the Temple of God.

Philo fpeaks of perfons truly virtuous and holy, as being the temples of God.

Ουτος (ό νες), ώ φησιν ό ωροφητης τον Θεον εμπεριπατειν, δια βασιλειώ.

God dwells, as faith the prophet, in the rational part of man, the foul, as in a palace.

Και γαρ εςι τω Οντι βασιλειον και οικος Θευ, σοφυ διανοια.

For the palace and temple of the great selfexisting Deity is the intellectual portion of a man of wisdom.²

Ο Θεος νεων αξιοπρεπεστερον επι γης εχ έυρε λογισμε.

The Deity could never find upon earth a more excellent temple, than the rational part of man.

Δυο

De Præmiis et Pænis, V. ii. p. 428. l. 10.

² Ib. l. 12.

³ De Nobilitate, V. ii. p. 437. l. 11.

Δυο γας ίεςα Θευ έν μεν όδε ό κοσμος έτεςον δε λογικη ψυχη.

There are two temples of God: one of which is this world; the other is the rational foul.4

- 1 Cor. iii. 16. Cun οιδατε, ότι ναος Θευ εςε, και
 το ωνευμα τυ Θευ οικει εν ύμιν;

 Know ye not, that ye are the
 temple of God; and that the
 spirit of God dwelleth in you?
- 2 Cor. vi. 16. Υμεις γας ναος Θευ εςε ζωντος.

 Ye are the temple of the living

 God.
- Eph. ii. 22. Εν ώ (Χριςω) και ύμεις συνοικοδομεισθε εις κατοικήτηριον τε Θεε. In whom ye also are builded together for an habitation of God.
- 1 Pet. ii. 5. Και αυτοι ώς λιθοι ζωντες οικοδομεισθε, οικος ωνευματικος ανενεγκαι ωνευματικας θυσιας. Υε also, as lively stones, are built up a spiritual house to offer up spiritual sacrifices.

LI. HIS

⁴ De Somniis, V. i. p. 653. l. 22.

LI.

His account of the first created Man.

Philo mentions man as formed after the image of God—κατ' εικονα Θευ; and that he was also to be esteemed the image of the Logos—αρχετυπον τυ αιτιυ Λογυ. ¹

He styles the first man Adam, and says, that he was by God placed in Paradise; and that he was in a state of perfection and freedom—Ειργασατο γαρ αυτον (ὁ Θεος) αφετον και ελευθερον²—For God created him to be at large without comptroll, in a state of full liberty. But he disobeyed and was expelled; and forfeited his happiness. Here sin commenced; and a curse was hence entailed upon his posterity. He fell from his original brightness; and lost that likeness, which he before held, of the Deity, who formed him.

Toryapen

De Plantatione, V. i. p. 332. l. 38.

² Quod Deus sit immutab. V. i. p. 280. l. 7.

³ De Legum Alleg. V. i. p. 61. l. 38. p. 63. l. 10.

Τοιγαρεν εκ απωνατο απο της λαμπρας ευγενειας, επαρατος γενομενος, και τοις μετ' αυτον αρχη κακοδαιμονιας. — Hence he enjoyed little advantage from his noble origin, having brought a curfe upon himself, and being the author of unhappiness to all, who came after him.

Here we have a just account of the fall of man, and original sin, and it's fatal consequences to the world—Εφ' δις εικοτως θνητον αντ' αθανατε βιον ανθυπηλλαξατο³— From this immortal state he was justly doomed to death, and made a perishable being. After Philo has mentioned this inherent evil in the constitution of man, one would expect, that he would point out some remedy, some proper atonement, by which God's favour might be regained, and man justified in his sight. But, as we have seen, his recourse is only to consession, and repentance, and the blood of victims, which can never of themselves

¹ So the Editor very properly reads.

² De Nobilitate, V. ii. p. 440. l. 11. See note r.

³ Ibid. l. 37.

themselves be an adequate compensation for guilt. When a man has rifen in rebellion against his prince, has infringed the most falutary laws, and been guilty of theft, murder, and accumulated wickedness, he may fay, that he is forry for it, and wishes it had not been done; and he may present a bull or a goat for the persons he has robbed or flain. But this will not fuffice before an earthly prefident; much less before the great judge of the world, the God of all justice and truth. Something more was therefore requifite by way of pardon and atonement. Philo could not, from his fituation, but know the great article of the Christian creed - Salvation through Christ; and that he was the propitiation for sin. He should also have known, that all the offerings of atonement, appointed by the law, were unavailing; and only figurative of the great atonement to come. His own Prophets had told him fo; and their words had been fulfilled. He has however acknowledged fome truths of great consequence, which are well worth our observation.

LII.

Of the Holy Spirit.

We have feen, that Philo entertained a very high opinion of the Logos, or Word of God; and has fallen very little short of the truth. Whether he held the third person, the Spirit of God, in the same esteem, and had as just an idea of it, may demand some confideration. In his account of the creation, where it is faid, that the Spirit of God moved upon the waters, he makes it only coeval with light, and describes it as nothing more than the element of air. But in other places he affords a very different defcription. For when he speaks of this divine Spirit resting upon the Seventy Elders,2 he describes it as infinite, and indivisible; and Ayles it - wavoopov Aveuma3 - the spirit of all wildom. He afterwards proceeds, and fays,

Nuv

¹ De Mose, V. i. p. 6. l. 36. and p. 265. l. 31.

² Numb. xi. 17.

³ De Gigantibus, V. i. p. 266. l. 2.

Νυν δε το επ' αυτω Πνευμα ες: το σοφον, το Θειον, το ατμητον, το αδιαιρετον, το αςειον, το *παντη δι' ίλων εκπεπληρωμενον* όπερ ωφελεν, ε βλαπτεται, μεταδοθεν έτερω, εδ' αυ ωροτεθεν ελαττεται την συνεσιν, και επιζημην, και σοφιαν. Διο δη συευμα θειον μενειν μεν δυνατον εν ψυχη, καταμενείν δε αδυνατον, ώς είπομεν -Nοιω this Spirit of God is a being of wisdom and of a divine nature, indivifible, inseparable, beautiful, in every respect throughout compleat. When it profits, it is not impaired: when given to another, it receives no loss in perception, knowledge, or wisdom. Wherefore this divine Spirit, though it may reside in the human foul, yet cannot remain continually, as I have mentioned. He gives a reason for the Holy Spirit not always abiding with men, on account of their impurity - δια το ειναι αυτες σαρκας, μη δυνασθαι το θειον Πνευμα καταμειναι2 - The divine Spirit cannot dwell with them always, because they are carnal. But the most

De Gigantibus, V. i. p. 266. l. 21.

² Ibid. 1. 35.

most particular description of the Holy Spirit is to be found in his observations upon the words of Moses. An account is there given of three Angels appearing to Abraham, which Philo mentions as the facred Trias: and he describes the great reverence of the Patriarch at the fight of them—Και γαρ Αδρααμ, μετα σπεδης και ταχες και προθυμιας πασης ελθων, παρακελευεται τη αρετή Σαραι ήνικα ο Θεος δορυφορεμενος ύπο δυείν των ανωτατω Δυναμεων, αρχης τε αυ και αγαθοτητος, έις ων ό μεσος, τριττας φαντασιας ενειργαζετο τη ορατική ψυχή (τε Αβρααμ) - For it was with great earnestness, expedition, and zeal, that Abraham went and gave directions to bis wife Sarai - when God, escorted on each side by two Personages from on high, whose attributes were Power and Goodness, (the Divinity in the middle being in union with the other two) impressed a threefold appearance upon the foul of Abraham, who beheld them?

He has in some degree impaired these truths by his sophistry, which I pass over.

His

¹ Gen. c. xviii.

^a De Sacrificiis, V. i. p. 173. l. 12.

His opinion is however plain, that the representation of these divine Personages, who attended upon the Deity, were two Powers from heaven, whom he distinguishes for their rule and dominion, as well as for their goodness. He farther adds—είς ων δ μεσος: by which to me it appears manifest, that he means the unity of the third with the two preceding. And though he seems to give the supremacy to God, yet he speaks of them all three, as απεριγραφοι; by which is meant—unlimited, infinite, consequently not to be circumscribed— ὧν εκαςη μεμετρηται μεν εδαμως απεριγραφος γαρ ὁ Θεος, απεριγραφοι

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To therwise, to say that there were three persons, and that he in the middle was one of them, would appear idle, and unnecessary. His meaning may be known from a passage before quoted, concerning the Logos. Ο δ΄ ὑπεςαιω τυτων Λογος θειος.... αυτος είκων ὑπαςχων Θευ, των νοητων ἀπαξαωαντων ὁ ωςεσθυτατος, ὁ εγγυτατω, μηθενος οντος μεθοςιω διαςηματος, τυ μονυ, ὁ εςιν αψευδως, αφιδουμενος. De Profugis, V.i. p. 561. l. 16. For the divine Logos, being the very Image of God, is above all other intellectual Beings whatever. And he is placed the nearest, without the least interval, to that great Monad, who can only be said truly to exist, and be self-existing.

και αι Δυναμεις αυτε. - He adds, that the whole was a mystery, which was not to be treated of lightly - Και των τελειων μυςις γενομενη τελετων, μηδενι προχειρως εκλαλη τα θεια μυςηρια · ταμιευομενη δ' αυτα, και εχεμυθουσα, εν απορρητω φυλαττη - For when a person has been, as it were initiated, and partaken of these extraordinary mysteries, he should not be too forward to disclose such sacred articles; but like a good Steward preserve them in filence; and conceal them among the things, which ought not to be divulged.3 To the latter part I cannot by any means subscribe. Whatever divine Truth is afforded, we must admit it, and bear witness of it to the world. Although it contains fomething above human conception, still it must be admitted, if delivered from undoubted authority: otherwife we act contrary to reason, and to general practice. For we allow thousands of things, for

¹ De Sacrificiis, V. i. p. 173. l. 18.

² He alludes to the mysteries of Greece, and to persons initiated in them; and makes use of their terms.

³ Ibid. l. 32.

for which we cannot account; and act, as if their properties were well known. We may therefore fafely proclaim our faith, and maintain the doctrine afforded; though it may in some respects be above our apprehension.

CONCLUSION.

If then we admit these doctrines of Philo, and excuse his prejudices and misapplications, we shall find some wonderful truths afforded. And these could not be borrowed from his brethren, the Jews; for whatever knowledge they had of these mysteries, it was by no means adequate to the intelligence, which he has given. This must have been obtained from the fource, to which I have referred it — from the fountain of all truth, the Gospel; and from those excellent persons, the immediate disciples of Christ, in whose time he lived; particularly from those, by whom some of the first churches were founded; and most particularly from the

the founder of the church of Alexandria, where he refided. I must therefore repeat, what cannot be too often urged, that in him we read the sentiments of the most early Christians, and of the Apostles themselves.

Whence else could he have obtained so many terms, which bear fuch an analogy with the expressions and doctrines in the Apostolical Writings? Such are 'TIOS OER, Λογος ωρωτογονος, ωρεσθυτατος, αίδιος, Λογος Αρχιερευς, μεσος, μεθοριος, ίκετης τε θνητε, δημιεργος, Ποιμην της ίερας αγελης, Υπαρχος Θεε, σφραγις, εικων Θευ, φως, ωνευμα Θευ, ωνευμα waνσοφον. We read farther concerning Redemption, and - λυτρα και σωςρα - the price and ransom for the soul, anti Javate Zwyv aidiov, and νες ανθρωπε ναος Θεε. Το these other instances might be added equally significant: few of which are to be found in the Greek Version, or in any Jewish doctrines, at least in the acceptation here given. They were obtained either from the conversation, or from the writings, of the first Christians; or rather from both.

A LIST OF SOME OF THE PARTICULAR TERMS AND DOCTRINES FOUND IN PHILO.

- 1. The Logos is the Son of God.
- 2. The fecond divinity.
- 3. The first-begotten of God.
- 4. Εικων, or Image of God.
- 5. Superiour to angels.
- 6. Superiour to all things.
- 7. By whom the world was created.
- 8. Υπαρχος Θευ.
- 9. Φως Κοσμε, the Light of the world.
- 10. Who only can fee God.
- 11. Who refides in God.
- 12. The most ancient of God's works.
- 13. Esteemed the same as God.
- 14. Aidios, Eternal.
- 15. Beholds all things: οξυδερκες ατος.
- 16. He supports the world.
- 17. Nearest to God without any separation.
- 18. Free from all taint of fin.
- 19. Who prefides over the imperfect and weak.
- 20. The Logos, the Fountain of Wisdom.

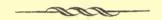
- 21. A Messenger sent from God.
- 22. IKETHS, or Advocate for man.
- 23. He ordered and disposed all things.
- 24. The Shepherd of God's flock.
- 25. Of the power and royalty of the Logos.
- 26. The Physician, who heals all evil.
- 27. The (σφραγις, or) feal of God.
- 28. The fure refuge of those, who seek him.
- 29. Of heavenly food distributed by the Logos equally to all, who seek it.
- 30. Of men's forfaking their fins, and obtaining spiritual freedom.
- 31. Of men's being freed by the Logos from all corruption.
- 32. The Logos mentioned by Philo not only as 'Υιος Θευ, but also αγαπητον τεκνον his beloved Son.
- 33. By what means a man may attain to fpiritual happiness.
- 34. Of good men admitted to the affembly of persons made persect, and free from corruption.
- 35. The just man advanced by the Logos to the presence of his Creator.
- 36. The Logos the true High Priest.

- 37. Λογος Αρχιερευς Μεθοριος The Logos in his mediatorial capacity.
- 38. Concerning the fix cities of refuge.
- 39. Philo's opinion concerning the death of the High Priest.
- 40. The necessity of a Redeemer and ransom for sin.
- 41. Of Philo's great mistake.
- 42. His expectation of the difperfed tribes returning.

Some other remarkable doctrines in Philo.

- 43. Of natural impurity to be cleanfed away by God only.
- 44. Of our best works of themselves not acceptable.
- 45. Of Faith in God the first requisite in man.
- 46. Of the nature of Faith according to Philo.
- 47. Of Repentance in consequence of Faith.
- 48. Of good Works in confequence of repentance.

- 49. Of men being made like to the divine Word by repentance and good deeds.
- 50. Men truly virtuous are the Temples of God.
- 51. Philo's account of the first man, and his disobedience.
- 52. Of the Holy Spirit, and facred Trias.



OF THE MANNA, OR FOOD FROM HEAVEN.

The account given by Philo of the manna, mentioned by Moses, is extraordinary. Our Saviour, the Word of God, has taken notice of it, as a type of himself, and endeavoured to explain to the Jews, what was the latent meaning. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread, which cometh down from heaven; that a man may

Exodus xvi. 15.

may eat thereof, and not die. I am the living bread, which came down from heaven. If a man eat of this bread, he shall live for ever: and the bread, that I will give, is my flesh; which I will give for the life of the world.

Philo speaks of it in the same mysterious, but significant, manner— Ουτος εςιν ὁ αρτος, ή τροφη, ήν εδωκεν ὁ Θεος τη ψυχη προσενεγκασθαι, το έαυτε έημα, και τον έαυτε Λογον—This is the bread, that nourishment, which God appointed to be applied to the soul of man, even his doctrine, and his word.

'Ο μεν γαρ (ανθρωπος) τας οψεις ανατενει τιςος αιθερα, αφορων το Μαννα, τον θειον Λογον, την ερανιων φιλοθεαμονος ψυχης αφθαρτον τροφην. Man lifts his eyes to heaven, and beholds the manna, which is a type of the Logos, or Word of God; and which affords heavenly, and immortal, nutriment to the intelligent foul.3

ETI

¹ John vi. 48, &c.

² De Leg. Alleg. V. i. p. 121. l. 26.

³ Quis Rer. Divin. Hæres, V. i. p. 484. 1. 3.

Ετι τοινυν την ερανιον τροφην ψυχης, ήν καλει Μαννα, διανεμει ωασι τοις χρησομενοις Λογος Θειος εξ ισε. Befides, this heavenly food of the foul, called manna, is distributed equally to all, who will make a good use of it, by the Logos, or Holy Word of God.

Coas the fuxes thought of a est; Aoyos Ger outerns. Do you then see, what is meant by this nutriment of the soul, manna? Even the never-failing Word of God^2 — Teto to input, is outerake Kugios— It is the doctrine, or word ordained by the Lord.

Την τροφην ταυτην έτερωθι καλει Μαννα, τον ωρεσ Ευτατον των οντων Λογον Θειον. This beavenly food he elsewhere calls Manna; the same figuratively, as the first of all beings, the divine Logos, or Word.4

Observations

¹ Quis Rer. Div. Hæres, V. i. p. 499. l. 44.

² De Leg. Alleg. V. i. p. 120. l. 34.

³ Ibid. l. 33. and De Profugis, V. i. p. 566. l. 22.

⁴ De Deter. Potiori Insid. V. i. p. 213. l. 45.

OBSERVATIONS UPON THE OPINION OF PHILO.

We find, that Philo explains the purport of this heavenly Manna, by faying it was Bread - Όυτος εςιν ο αρτος τροφη-And this bread, he fays, is that divine food, which God hath fent for the nourishment of the human foul, even — το έαυτε έημα, και τον Eaute Aoyou - his divine doctrine, and his Aoyos, -or Word. It is represented, as - Juxne την αφθαρτον τροφην — the incorruptible food of the foul; which - Aoyos Sees Siavenes was et 108 — the heavenly Logos distributes impartially to all. He in another place tells us in like manner, that it was not only a doctrine, but also a person, that was alluded to under this fymbol of bread, and heavenly food — Μαννα . . . τον πρεσθυτατον των οντων Λογον October - By this Manna was fignified the most ancient of beings, the facred Logos: whom he elsewhere has styled - o deutepos Oeos - the second Divinity.

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Such

Such is the folution of the mystery concerning the heavenly bread, the food of the foul, which was afforded to the Israelites in the wilderness. From this interpretation, I think, it is manifest, that he was beholden to the account given of our Saviour's words by some of the Disciples, and Apostles; the same, which occurs in 'St. John, chap. vi. The correspondence of sentiment seems to evince it; however he may in some respects have varied from the true scope of the doctrine. The following extracts will perhaps illustrate, what I say; and shew, that

It may possibly be doubted, whether Philo had this account from the Gospel of St. John, as he might not perhaps live long enough to have seen it. But though this doctrine is only transmitted to us by St. John, yet we must not imagine, that it was known to him only. They are the words of Christ, which he spake openly; and which must have been known to all, who heard him. And whoever applied to his Disciples and Apostles, might easily be acquainted with them. Philo perhaps had them from St. Mark. St. John's Gospel was written before the destruction of Jerusalem; at which time Philo was probably about sixty-eight years old: and he speaks of himself, as living to be old and grey. It is therefore not impossible, but that he might have seen even the Gospel of St. John.

Philo came very near the mark, when he called Manna — $\tau \eta s$ $\psi u \chi \eta s$ $\varepsilon \rho \alpha \nu u v \sigma \tau \rho \sigma \rho \eta v$ — the heavenly, incorruptible, and everlasting food of the soul, the bread from above.

THE WORDS, AS WE FIND THEM IN THE GOSPEL OF ST. JOHN VI. 48.

Εγω ειμι ὁ αρτος της ζωης. 'Οι στατερες ύμων εφαγον το μαννα εν τη ερημώ, και απεθανον. 'Ουτος εςιν ὁ αρτος ὁ εκ τε ερανε καταθαινων, ίνα τις εξ αυτε φαγη, και μη αποθανη. Εγω ειμι ὁ αρτος, ὁ ζων, ὁ εκ τε ερανε καταθας. John vi. 48, &c.

Όυτος ες ιν δ αρτος, δ εκ τε ερανε καταβας ε καθως εφαγον δι σατερες ύμων το μαννα, και απεθανον. Ο τρωγων τετον τον αρτον ζησεται εις τον αιωνα. V. 58.

Εςγαζεσθε μη την βρωσιν την απολλυμενην, αλλα την βρωσιν την μενεσαν εις ζωην αιωνιον, ήν δ υίος τε ανθρωπε ύμιν δωσει. V. 27.

- " I am the bread of life.
- "Your fathers did eat manna in the wilderness, and are dead.
- "This is the bread, which cometh down from heaven; that a man may eat thereof, and not die.
 - "I am the living bread, which came down from heaven.
 - "This is the bread, which came down from heaven: not as your fathers did eat manna, and are dead. He that eateth of this bread shall live for ever.
 - "Labour not for the meat, which perisheth; but for that meat, which endureth to everlasting life; which the son of man shall give unto you."

THE DIFFERENCE BETWEEN THE DOC-TRINES OF THE APOSTLES AND OF PHILO BRIEFLY STATED.

It is manifest, that Philo entertained the fame high opinion of the fecond Person, the δευτερος Θεος, as the Apostles, and Disciples of Christ, and allows him the same attributes. His only failing is, in not allowing, that the Logos appeared in the flesh, and confequently had two natures, a divine and human, and two characters, which should not be confounded. But Philo takes all the attributes of each character, and adapts them to one only. Hence he makes the Logos, not only the Image of God, and the Creator of the world; but also the Mediator and Redeemer of mankind, by whom the ransom for fin, and price of redemption, were paid: the fame, who afforded heavenly food to the foul, and who was the Shepherd of God's chosen flock. Lastly, he supposes him to have been the great High Priest, by whom intercession was made, and fin expiated; 03

expiated; and of whom Aaron with his cenfer was a type. He therefore, as we have feen, tells us - Λεγομεν εν Αρχιερέα εκ ανθρωπον, αλλα Λογον θειον ειναι — and adds ωαντων αδικηματων αμετοχον — I maintain, that this High Priest is not a man, but the divine Word of God, the Logos, and that he is free from all sin. But he would more truly have expressed this doctrine by faying, Aeyomen an τον Αρχιερεα 8 κυριως τον Λογον Θειον ειναι, αλλα Χρισον Ιησεν, τον υίον τε ανθρωπε, και τον Θεανθρωπον, σαντων αδικηματων αμετοχον. then, that this High Priest (of whom Aaron is represented as a type) was not properly the divine Logos, but Christ Jesus, the Son of man, both God and man, who did no fin; but finless, as he was, died for the fins of the world. The whole character of our Saviour is admitted by Philo, but transposed, and misapplied.

THE GREAT CONSEQUENCE OF THE EVIDENCE AFFORDED BY PHILO.

I have shewn, that Philo was probably born about the time of our Saviour's coming into the world. It is certain, that about eight years after the death of Christ he was fent from Alexandria ambaffador to Rome; and furvived to the time of Nero. I repeat this once for all to prove, that he had opportunities of feeing, and converfing with fome of the first disciples of the Apostles, and even with the Apostles themselves. We may go so far as to conceive from his time of life and fituation, (for he was born at Jerusalem) that he might have had a fight of their great Master. I should judge from many articles in his writings, that he was not unacquainted with the three first Gospels: and he either borrowed from them, or was obliged for much knowledge to the Chriftians of his time. It is not improbable, but that 0 4

that he had access to both. Hence his evidence in respect to many great and important articles is of much confequence: for he speaks the language of the Apostles, and of the first teachers in the Church. The testimony of the first Greek Fathers has always been esteemed of great weight. But the evidence of Philo is attended with more efficacy, as well as certainty. For he was more early, than they, by many years; and lived, and wrote many of his Treatifes, before any errors had crept into the infant Church. And as he was no friend to Christianity, he could have no prejudices in favour of it: and we have feen, that those articles, which he has copied, and which have been produced, are agreeable to the doctrines of the Apostles, excepting only fome misapplications, of which mention has been made. Hence we cannot have a more fatisfactory proof of the purport of those doctrines, with the truth and sublimity of which he was captivated, and which he adopted for his own. We receive them through his hands, as we do the light of the

fun reflected from a mirror — though not fo copious, nor fo powerful, as from the original; yet very genuine, and fufficient to shew the fountain of light, from which they are derived.

CONCLUSION.

Let me then conclude in the words of the Apostle St. Paul, when he gave some very significant advice to the people and Church at Colosse.¹

Περιπατησαι ύμας αξιως τε Κυριε εις σασαν αρεσκειαν, εν σαντι εργώ αγαθώ καρποφορεντες και αυξανομενοι Ευχαρις εντες τω Πατρι τω ίκανωσαντι ήμας εις την μεριδα τε κληρε των άγιων εν τω φωτι. Ός εξόυσατο ήμας εκ της εξεσιας τε σκοτες, και μετες ησεν εις την βασιλειαν τε ύιε της αγαπης αυτε. Εν ώ εχομεν την απολυτρωσιν δια τε άιματος αυτε, την αφεσιν των άμαρτιων. Ός ες ιν εικων τε Θεε τε αρρατε, σρωτοτοκος

¹ Coloff, i. 10-&c.

τα παντα, τα εν τοις ουρανοις, και τα επι της γης, τα όρατα, και τα αορατα, ειτε θρονοι, ειτε κυριοτητες, ειτε αρχαι, ειτε εξεσιαι. Τα παντα δι αυτε, και εις αυτον εκτισται. Και αυτος εςι προ πανταν, και τα παντα εν αυτω συνεςηκε. Και αυτος εςιν ή κεφαλη τε σωματος της Εκκλησιας, ός εςιν αρχη, πρωτοτοκος εκ των νεκρων, ίνα γενηται εν πασιν αυτος πρωτευων. Ότι εν αυτω ευδοκησε παν το παληρωμα κατοικησαι.

" II. That

- I am persuaded, from some expressions, of which the Apostle makes use, that in this very particular description of the Second Person, he had an eye to the Jewish Platonists, and their opinions, which he here obviates. And I am equally persuaded from the opinions of Philo, and the terms, in which they are couched, that he had seen St. Paul's Epistles, especially that to the Colossians, from which this abstract is made. A great part he adopted: and it would have been well, if he had copied the whole.
- A particular term of the Platonick Jews, by which they understood and comprehended the whole hierarchy of heaven, and fometimes the whole sensible and intellectual world,

- "11. That we may walk worthy of the Lord unto all pleafing, being fruitful in every good work, and increasing in the knowledge of God.
- "12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light.
- "13. Who hath delivered us from the power of darkness; and hath translated us into the kingdom of his dear Son.
- "14. In whom we have redemption through his blood, even the forgiveness of sins.
- "15. Who is the image of the invisible God; the first-born of every creature.
- "16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible: whether they

be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

- "17. And he is before all things; and by him all things confift.
- "18. And he is the head of the body, the Church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence.
- " 19. For it pleased the Father, that in him should all fulness dwell."



THE SENTIMENTS OF DR. ALLIX CONSIDERED.

Since I wrote this Treatife I have found, that, what has been faid by the learned Editor of Philo, concerning the birth, and age, of his Author, is entirely taken from that work of Dr. Allix, called "The Judgement of the ancient Jewish Church against the Unitarians." I am obliged to differ from this very respectable Writer, as I have before from the Editor above-mentioned. who borrowed fo largely from him. His endeavour is to make Philo very much advanced in years in the reign of Caligula: which is the very time, as Photius tells us, when he was in his prime. But to this point I have faid fo much, that there will be no occasion to make any addition. He allows, that Philo could not have borrowed his opinions from Plato, nor have obtained them from reason: for they were beyond the wisdom of unaffisted Man. He therefore

¹ C. cv. p. 278. l. 29. Εν τοις χεονοις (Φιλαν) πχιμασε τε Γαιε τε Καισαερος.

therefore concludes, that they were derived to him from the Jews; and tries to prove, that they were fully possessed of this treasure of knowledge. He cannot believe, that Philo had access to any of the Apostles or first Christians on account of his great age: for he supposes him to have been seventy years old at the time of his 'embaffy. But I have

The Author's mode of argument.

" Josephus in his Antiquities Lib. xviii. c. 10. assures us, that Philo was the chief, and most considerable of the Jews employed by those of Alexandria in the Embaffy to Caligula. This man, faith he, eminent among those of his nation, appeared before Caligula his death, which was A.U.C. 793. that is to fay, in the fourtieth year of our Lord. Now Philo, in the history of his legation to Caligula, fays of himfelf, that he was at that time all grey with age, that is 70 years old, according to the Jewish notion of a man with grey hair, Pirke Avoth. c. 5. Suppose then, that he was 70 years old, when he appeared before Caligula, it follows, that he was born in the year of Rome 723. Suppose also, that he began to write at 30 years old, it will fall in with the year of Rome 753: that is to fay, 30 years before Christ preached in Judea. For Jesus Christ began not to preach till the year of Rome 783." Dr. Allix. p. 80.

The whole of this depends upon one article taken for granted, that Philo was 70 years old, when he went upon this Embaffy: for which there is not the least foundation.

I have shewn before, that almost every page in the Treatise, upon which he founds his argument, evinces the contrary.

Another reason urged by him to prove, that Philo was not beholden to Christians, is, because he never mentions the name of Christ. But why is this to be wondered at, if, after all that he borrowed, he continued still a Jew? It should be considered, that though he was of that race, he never once introduces the name of Jehovah, nor of the Meffiah, who about that time was much expected by the Jews. Nor does he take notice of feveral books, or writers, of the Old Testament. When he went first to Rome, it was to obviate all the calumnies, with which Apion of Egypt had loaded the Jewish Nation. Yet in the history of that transaction he never once mentions his name. We cannot therefore trust to inferences made from the filence of Philo. Justus Tiberiensis was of Galilee, and in the time of our Saviour; and yet made no mention of Christianity.

In consequence of this original mistake about the age of Philo, Dr. Allix proceeds throughout to flew, that all these weighty truths, found in this Author, were obtained from his brethren the Jews, and are to be feen in their Misna, Targums, and other books. In confequence of this he appeals continually to the compilers of those Writings to prove, that they held the fame opinions. But though he quotes largely from his extensive learning; yet there are many great truths in Philo, neither mentioned by that Author, nor to be found among those Writers. Befides, the appeal is not well directed, and of little moment. For almost every Paraphrase together with the

The most early of these Writings is the Chaldee Paraphrase of Onkelos, and the next is the Targum of Jonathan; which are supposed to have been composed a sew years before Christ. But this rests merely upon Jewish Traditions; which are not all uniform, and therefore very doubtful. The other Talmudim were much later. Anno a Templi Secundi incendio exx—Misna. Anno ecc—Talmud Hierosolymitanum.—Anno denique eccexxxvi—Talmud Babylonicum. Galatini. I. 1. c. v. p. 13. See also Walton's Polyglott. Prolegomena p. 82, 83.

the Gemara, Misna, Talmuds, and Targums, by whomfoever written, and under whatever denomination, was later than Philo. He was in great estimation, and they might copy from him; but he could not well borrow from them. With some truths of confequence, and to the present purpose, the Jews were certainly acquainted. They are to be found in their Sacred Writings. But there are others of equal moment, which could only be known by a later Revelation. These to a great amount are to be found in Philo. As to the objection, that he could not have had any intercourse with St. Mark, or with any of the Disciples of Christ, on account of his early time of life, it has been shewn from his own evidence to have been an ill-grounded notion.





APPENDIX

TO

P H I L O.





P A R T III.

SOME OBSERVATIONS UPON PART OF A TREATISE WRITTEN BY THE REV. CHARLES HAWTREY, M.A.^z

I HAVE, and I think very justly, recommended this Treatise.² But there is one part, in which I cannot agree with the Author. He there tries to prove, that Christ in his state of manhood was the original Son of God; and that the Logos, or Word, antecedently was not his Son. He accordingly says, "Therefore it appears to be

This Treatife is entitled Θεαιθεωπος της καινης διαθηκης, and was published in 1794.

² In p. 57 of this work.

be the express doctrine of the Evangelists, however it may have been overlooked, that the filiation consisted, and consisted only, in the Word's becoming slesh." Again—"The Logos, also, in uniting himself with man's nature became the Son of God; as it is intimated, prior to that union. For the Author had said before, (p. 40.) "That in the birth of the Logos, in the union with the σαρξ ανθρωπινη, consisted the filiation."

According to this doctrine, the Divine $\Lambda_{0}\gamma_{0}$, or Word of God, must not be esteemed the Son of God, till his appearance upon earth.

But how can we reconcile this with the various passages in the sacred Writers, wherein the contrary seems to be maintained? It is said—that God sent his only-begotten Son into the world, that we might live

P. 41. · 1bid.

live by him. If he was the only-begotten Son of God, when he was fent, he must have been in that character, before he arrived; and his filiation was antecedent to his appearance upon earth.

It is faid again — And we have feen, and do testify, that the Father fent the Son to be the Saviour of the World.² I must therefore repeat the same argument — If the Son of God was appointed, and sent, for a particular purpose, he must have existed in that character, before that purpose took place. Whoever is sent, must be antecedent to the sending; as appears from the words of our Saviour himself — I proceeded forth, and came from God: neither came I of myself: but he sent me.³ And who was the person sent? We have seen before, that it was the Son of God by his proceeding from

^{* 1} John iv. 9.

² Ibid. iv. 14.

³ John viii. 42.

from the Father. The passages in Scripture to this purpose are many. God sent bis Son in the likeness of sinful flesh; that is, in a new character. It is plainly intimated, that there was a time, when the Son was not in the flesh; but a divine Person without any thing human. There is a remarkable inflance in St. John, where he mentions, that they beheld the glory of Christ; and he illustrates this by repeating the word glory, and faying, as of the only-begotten Son of the Father. The glory of Christ, we find, was like that of the only Son of God. Christ therefore in the flesh was far posteriour to the Personage, to whom he is likened. His appearance was fuch, as one would expect from the Logos, with whom he was united; whose brightness he participated, as far as flesh and blood could partake. When it is faid - 3 All things, that the Father bath, are mine - 4 And now, O Father, glorify thou me, with

^{&#}x27; Rom. viii. 3.

² John i. 14.

³ John xvi. 15.

⁴ Ibid. xvii. 5.

with thine own self with the glory, which I had with thee before the world was—can we suppose, that this paternity is to be dated from Christ at Bethlehem, or Nazareth; or that it is to be limited to the age of Augustus? As it was given by the Father before the creation, and the gift was to the Son, the siliation must have commenced at that early season, when the Logos proceeded from the Father; and being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."

^{*} Philip. ii. 6, 7.

OF OUR SAVIOUR BEGOTTEN BEFORE ALL WORLDS.

The Author fays in page 43, "I do not fee, how the γεννηθεντα ωρο ωαντων των αιωνων (begotten before all avorlds) is to be supported by any thing in the New Testament." This feems extraordinary; because it is said, that Christ, in his divine character, was-wowto-Tokos wasns ktisews 1 — the first-born of every creature; and antecedent to all worlds: for by him they were made.2 He is also styled movoyeuns, or only-begotten-Son. But Adam is called by St. Luke, iii. 38. the Son of God. Therefore this title of Son cannot be attributed to Christ folely in his state of humanity: for there were others, as men, fo called before him. It relates to the only-begotten before all worlds. If therefore Christ in the flesh is ever alluded to, as the first-begotten, or only-begotten, of God, it arises merely from his intimate union with the Logos, to whom this Title primarily belonged.

The

The learned Author is fensible, that the passage in Colossians i. 15. makes against his opinion: and he accordingly says in the Appendix, p. 184, that "the words $\mu o \nu o \gamma e \nu \eta \varsigma$ and $\nu e \mu o \nu o \tau o \nu o \varsigma$ are never any where in Scripture applied to the $\Lambda o \gamma o \varsigma$, but solely to the $\tau i o \varsigma$." But if the Logos and the Son are the same, the objection amounts to nothing. But how can— $\nu e \mu \tau o \tau o \nu o \varsigma$ $\nu \alpha \sigma \eta \varsigma$ $\nu \tau \iota \sigma \epsilon \omega \varsigma$ —the first-born of every creature—be a character ascribed solely to Christ in the slesh; who was thus manifested so long after that creation, in which he had been the great agent?

The Author still strives to rid himself of the difficulty, by supposing, that wewtotonos, or first-born, signifies here the pre-eminence, but not the priority of his birth, p. 185. But the word wewtotonos can be made to signify nothing more, nor less, than first-begotten, or sirst-produced. And when it is said of a person, that he was not only sirst-begotten, but begotten before all created things, it must relate to priority of existence,

as well as to pre-eminence. There is no evading the force of the Apostle's words.

But the Author adds: "If it fignifies priority in point of time, or of existence, will it not be to blend Jesus Christ with the mass of creation? to make him thereby the first created of the works of God?" Answer. The Author seems to suspect, that there is great uncertainty in his arguments: and he therefore tries to force us into his opinion by the dread of the confequences. But the alarm is vain: and no fuch confequences enfue. He should recollect, that the Logos, or Word of God, was not created. He was the instrument of the Deity, &' & και τες αιώνας εποιησεν. He produced all things both visible, and invisible. Why is it imagined, that this all-productive power must necessarily be blended with the works of his own hands? How does his priority connect him with any subsequent matter or Being? He proceeded from the Father; but we must not from hence suppose, that he was first created, or created at all. The Author

Author does not reflect, that the Word was united with the Deity only, and not with any finite or perishable Being, at this creation. He was not created, but begotten. Surely this is weos review danticeiv.

The Author goes great lengths towards his conclusion, in order to support his favourite notion. He accordingly fays p. 184 — "If the terms first-begotten, or only-begotten, had in Scripture been applied to the Aoyos, the doctrine of Arius, I apprehend, ought not to have been objected to." This is furely faid with too little caution. In the next page he gives a reason for his opinion, which is of a dangerous tendency. "The doctrine of the eternal generation, if I may be permitted to speak my own opinion of it, strongly favours the cause of Arianism." In respect to eternal generation I can fay nothing; as there is no fuch doctrine in Scripture: nor could I ever comprehend the notion. It feems to be an expedient devised to obviate some fancied difficulties. But suppose we were to grant, that such a generation

generation has subsisted, how does it at all favour Arianism; in opposition to which it feems to have been introduced? He tells us by an hypothesis—" For, if it is true, then Christ was always, as being a Son, subordinate to the Father," &c. But why is it supposed to be true, that, by being styled a Son, he is subordinate, or in subjection? This however is more than once maintained: and it is accordingly faid, that "filiation implies inferiority." But in this notion, I fear, that the Author attends more to words, than to things. It is true, in this world a helpless child from it's birth depends upon it's parents from it's debility, and the nature of it's existence; and is for a long time in fubservience towards them. But we must not suppose, that this prevails in heaven. For between the birth of a child and the production of the Logos there is not the least analogy. Therefore no just comparison can be made between the relation of the Logos to the Father, and their union; and the relation of a child to it's earthly parent, where there is no union, nor bodily connexion.

THE AUTHOR SEEMS TO RUIN HIS OWN PURPOSE.

The Author through his whole Treatife has been trying, with much learning, and very fuccessfully, to prove the union, and unity of the Godhead, and at the same time the divinity of the Logos. But all this, he thinks, must be given up, if we admit, that the original Logos, or Word, was the Son of God. As if these approved doctrines could be fet aside by a name, or title, or a mode of description. When we are told by the Evangelist - In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, &c-if after this he is called the Son of God; his first-begotten; his only-begotten; wherein do we find any inconfiftence? And if there be any feeming difficulty arifing from our prejudices, yet how can it make void those plain, and effential, truths above? We may therefore allow Christ in his divine nature to be the Son of God, and be far removed from the notions of Arius. We need not be under any apprehensions on that account.

SOME PASSAGES OUT OF MANY IN THE NEW TESTAMENT RELATING TO THE SECOND PERSON, WHICH DESERVE TO BE COLLATED AND WELL CONSIDERED.

He that sent me is with me, the Father."

Neither came I of myself: but he sent me.2

And we know, that the Son of God is come, and hath given us understanding, that we may know him, that is true: and we are in him which is true, even in his Son Jesus Christ. This is the true God, and eternal life.3

For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee.4

And

¹ John viii. 29.

² Ibid. viii. 42.

³ 1 John v. 20.

⁴ Heb. i. 5.

And again when he (or, when he again) bringeth his first-begotten into the world—&c.1

For God fent not his Son into the world to condemn it; but that the world through him might be faved?

In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him.³

Herein is love. Not that we loved God; but that he loved us, and fent his Son to be the propitiation for our sins.4

From these passages it appears to me plain, that the Son of God, the only-begotten, and first-begotten of the Father, came from one place to another; from a state of glory before the worlds to a state of humiliation and subordination upon earth.

Saint

¹ Heb i. 6.

² John iii. 17.

³ I John iv. 9.

^{4 1} John iv. 10.

Saint Paul, speaking of the insufficiency of the law, tells us, that this failure was made up in Christ .- For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of finful flesh, and for sin, condemned sin in the flesh." We find, that Christ in the flesh was only a likeness of the Son of God, who was sent from heaven. - Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man.2 The Son of God therefore was in the form of God, before he took upon him the likeness of man — that is, before he was either fent, or came; before he was conceived, and took flesh. For God so loved the world, that he fent his only-begotten Son, that who soever believeth in him should not perish, but have everlasting life.3

The

¹ Rom. viii. 3.

² Philip. ii. 6, 7.

³ John iii. 16.

The Father fent the Son to be the Saviour of the world.

For this purpose the Son of God was manifested (made known to mankind), that he might destroy the works of the devil.² By these words we may be assured, that he was prior to his manifestation.³

Our Saviour is very copious upon this fubject, when he is trying to enforce upon the Jews, that he was the Son of God, and came down from heaven, and was in unity with the Father. I am not alone, but I and the Father, that fent me.—Ye neither know me, nor my Father: if ye had known me, ye would

² I John iv. 14. ² Ibid. iii. 8.

³ Our Saviour does not merely say, that he was born, raised, appointed, and introduced into the world, like other men; but intimates plainly, that he was antecedently sent: and his commission must have been before his appearance. It is said, that God sent his servants, prophets, and messengers; Moses, Aaron, Elijah, and others. But they all existed, before they received the order; and the execution was after the mandate.

would have known my Father also. - I speak to the world those things, which I have heard of him. The Jews feem to intimate, that they were fons of God through Abraham. Our Saviour answers, I know, that ye are Abraham's feed. - I speak that which I have feen with my Father; and ye do that which ye have feen with your Father. - They answered and said unto him, Abraham is our Father. -We be not born of fornication: we have one Father, even God. Jesus said unto them, If God were your father, you would love me; for I proceeded forth, and came from God, (that is, from God, my Father:) neither came I of myself, but he sent me. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father."

If he came originally from his Father, when he was fent, he must have been the Son of God, before his descent upon earth and appearance in the flesh. The filiation therefore could not have commenced at that time, when he was made man.

We

¹ John viii. 16. 19, &c. and xvi. 28.

We see in the above passages, that our Saviour acknowledges himfelf expressly to be the Son of God: and he in other places affords repeated intimations of it. The people also from his wonderous works continually gave him that title; which he uniformly accepted and admitted. He fpeaks of himfelf likewife as the fon of man, even when he is mentioning his divine nature, and his abode with the Father. This may be feen in the following words. And no man bath ascended up to beaven, but he that came down from heaven; even the son of man, which is in heaven. - This may be rendered paraphrastically in the following manner. "No man, excepting myfelf, (whom I call the fon of man) hath ever visited the realms of glory. For I came down from thence; and at the fame time, in respect to my divine nature, am in heaven at this time."2

NOTHING

x 1 John iii. 13.

² See also John vi. 37, 38, 44.

NOTHING IN THE DOCTRINE REPUGNANT TO REASON.

I am perfuaded, and have for a long time been of the opinion, that this doctrine, though abstruse and a mystery, may, from the evidence of Scripture, be shewn to be perfectly consonant to reason, and by no means incomprehensible. In what manner the operation was effected, may surpass human apprehension; but the great work itself, as described by the facred Writers, is, I think, without difficulty to be apprehended.

I believe therefore, that there is one God from everlasting to everlasting, that is, of endless duration, without beginning or end; from whom all things proceeded. This is past my comprehension; because I cannot grasp eternity, nor have a precise knowledge of any thing infinite. But my reason tells me most assured.

must have been something through all boundless duration. For (as I have elsewhere said) if there had been originally nothing, there could have been no produce; no derivative either good or evil. Nothing could have been effected, if there were no efficient cause: for an effect without a cause cannot be conceived. Being cannot proceed from non-entity.

There must therefore have been an original power, without beginning or end; which was the cause of all other beings. The first production of the most High was his Son; who proceeded from him, and who partakes of the divine nature; and is styled the first-begotten of God, and of all creation. By him all things were made, that were made: all subsequent beings were the work of his hands, and testify his divine wisdom. Was then the second person coexistent with the Deity? Certainly in respect to essence, though not as to personality. For this essence, which he had as Son, was of the same spiritual and eternal substance as

the

the Father's, before the personality commenced. Was then this perfonality produced in time? Undoubtedly: for whatever is effected, must be brought about in time. Some antecedent power must produce it. However difficult it may appear to man's limited apprehension, every effect, however remote, must have a boundless duration each way, both before, and after. An eternity must have passed; and an eternity must ensue. Is not then the Logos to be esteemed eternal? Not in respect to personality: for that modification took place only before creation. But the effence, from which he proceeded, was certainly eternal. He is eternal from his participation of the divine nature, which had no beginning.

Here I am obliged to differ from Dr. Eveleigh in his excellent Discourse upon this subject, where he introduces the following words of our Saviour. I And now, O Father, glorify me with thine ownself, with the

E See two Sermons published by him in 1791. P. 11.

the glory I had with thee before the world began. Upon which it is faid, His existing as God with God, is here called the glory, which he had with the Father: and the time, when he had this glory, instead of in the beginning, is faid to have been before the world was. Both are expressions of the same extent: both imply from eternity. He had before (page 10) faid very truly, that the divine nature was eternally possessed by the Son. I do not diffent in respect to the purport, of what is here ultimately maintained: for we both strive to shew, that Christ, as begotten of God, was in respect to his divine effence eternal. I only prefume to differ in respect to the words, and the argument, by which it is explained. For I know not how to agree in respect to personality, that in the beginning, and before the world was, imply eternity. On the contrary, they appear to me to relate to a particular time; however remote that time may have been. In confequence of this, the Son of God, and only-begotten of his Father, though of the fame fubstance with

the Father, was produced at a particular period, and the perfonality had a commencement. And I think, many errors and fatal disputes have ensued from this truth not being properly observed. I therefore repeat, that this modification of the divine nature was not, nor could be, from all eternity. When the facred Writers speak of the Word, as the fecond person, they will, I believe, be found, never to speak of him under that character, as from everlasting; nor suppose him to have thus subsisted from all eternity. In the beginning was the Word, and the Word was with God; and the Word was God. The fame was in the beginning with God. Eternity has no beginning. There is therefore no reference to it here. Every commencement must be from a point; however remote and unknown that point may be. Hence we may be affured, that the Logos, or Word, was only the first-born in respect to subfequent creation. Our Saviour intimates as much in his address to God. — And now, O Father.

¹ John i. 1, 2.

Father, glorify me with thine ownfelf, with the glory, I had with thee (not from all eternity, but) before the world was. conformity to this St. Paul mentions him, as - the image of the invisible God; the firstborn of every creature: for by him were all things created.2 And he is styled by St. John -the beginning of the creation of God: and the Lamb sain from the foundation of the world.3 A Lamb without blemish, and without spot: who verily was fore-ordained before the foundation of the world.4 - Who hath faved, and called us with an holy calling; not according to our own works; but according to his own purpose and grace; which was given us in Christ Jesus, before the world began.5 Our Saviour, when he fupplicates for his own Disciples, fays - Father, I will, or request, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation

I John xvii. 5.

² Coloff. i. 15.

³ Revelat. iii. 14. and xiii. 8. ⁴ 1 Pet. i. 19, 20.

^{5 2} Tim. i. 9.

dation of the world. This is the terminus, to which the Logos, or fecond Person, seems to be uniformly referred, as being antecedent to all created beings; and of a more exalted nature, and divine origin; even from God himself immediately, and consubstantial with him.

But we find a different mode of expression used, when the facred Writers speak of God; who is represented by them as through all eternity, without beginning, as well as without end. From everlasting to everlasting thou art God.² Thy throne is of old: thou art from everlasting.³ Art not thou from everlasting, O Lord, my God?⁴ The Prophet Isaiah also mentions the Deity in a very sublime manner — The lofty One, that inhabiteth eternity.⁵ The mode of address is remarkable; and shews, wherein the two great

² John xvii. 24.

² Pfalm xc. 2.

³ Pſalm xciii. 2.

⁴ Habak, i. 12.

⁵ Isaiah lvii. 15.

great objects differ. God is felf-existent, independent, and has existed through a boundless duration. The Son, as a Person, proceeded from the Father, and was produced in time; yet is eternal, as a derivative from God and a portion of the divine Nature; and at all times in the bosom of the Father, that is, in strict union with him. I and the Father are one.

THE NOTION OF ETERNAL GENERATION AGAIN CONSIDERED.

They, who entertain the notion of an eternal generation, feem to be misled by a term, of which they can have no determinate knowledge. It was introduced merely as an help towards solving a supposed difficulty, which, I think, never existed. In short it is a greater mystery, than that, which it is brought to explain. A person might just as reasonably insist upon an eternal creation: and it would appear to many equally plausible. But at this rate it would

would be found, that the world was formed by divine wisdom, and yet never had a beginning: which is as absurd, as it is untrue. They remove the object, as far as they can, out of fight, in order to have a better view. But the whole is a fallacy. It is therefore idle in them, like the schoolmen formerly, to make use of terms without any precise purport, more especially words of no meaning at all, to explain, what they do not comprehend. We can never obtain light by returning into darkness: nor remedy one difficulty by introducing another much greater.

This is verified in the doctrine mentioned above concerning eternal generation: which feems calculated to perplex rather than inftruct, and implies a contradiction. We have feen, that the Logos proceeded from God, and was begotten of the Father. But how could he have been begotten, or have proceeded, if he never had a beginning? Who first produced this mode of argument, I know not: but it feems to be founded in mere metaphysical sophistry.

AN OBJECTION STATED.

It may be asked, Why may not there be an eternal generation of the Son, as well an everlasting duration of the Father? Has not God existed through all eternity? The Deity most certainly has ever existed, and will endure for ever. But there is a great and irreconcileable difference between these two articles: and we therefore cannot form any just analogy between them. The great, everlasting, and self-existing God owes not his being to any power, or to any antecedent cause: for it is to the last degree absurd to suppose any thing antecedent to what is eternal. There was therefore no operation in his production; for he was not produced; being, as was before observed, felfexistent, and prior to all things. But in respect to the Word of God, the Logos, in his production there was an antecedent purpofe, and an operation. He was begotten of the Father; which intimates a fact:

and as I before afferted, and I think past contradiction, every fact must have been compleated in time. Hence it is faid this day have I begotten thee: which plainly proves, that the operation could not be otherwise than in time. This is farther intimated in the address of our Saviour to God. when he fays — And now, O Father, glorify thou me with thine own felf with the glory, which I had with thee, before the world was. 1 He does not fay, the glory, which I had always, through all eternity, but only antecedent to Creation. When this was accomplished, we know not: we only learn thus far, that previous to all things created Christ was begotten of his Father; and that then began the filiation. Hence we may accede to the words in the Nicene Creed. where these doctrines are very justly set forth, and demand our attention and belief. "I believe in God.... And in one Lord Jesus Christ, the only begotten Son of God: Begotten of the Father before all worlds:

God

¹ John xvii. 5.

God of God: Light of Light: Very God of very God: Begotten, not made: Being of one substance with the Father: By whom all things were made." The same as the Father, and eternal, in respect to essence and original divinity; but posteriour in respect to siliation and adoption: which adoption and filiation must have been in time.

I therefore think, that they, who apply to an eternal generation, run into very unnecessary difficulties, not to say absurdities. For they suppose a fact to be accomplished without a beginning; a wonderful operation without any primary efficient cause; that is, without an operator: which is impossible. This trouble is, I say, needless; as every thing mentioned in Scripture about the Logos, or Word of God, may be more clearly proved upon much better principles.

SOME WRONG NOTIONS STATED AND CONFUTED.

A Writer of note has afforded repeated instances of his diffent from the Church of England in respect to these articles. In his address to the disciples of Swedenborg, he fpeaks of them with unwarrantable keenness and detestation. He tells them, p. 2. that he is of their opinion, and looks with equal horror upon these dostrines of the Trinity, as equally abfurd and blafphemous, constituting in fast three Gods. Yet he must have known, that, according to the articles of the Church, which he condemns, one God only is acknowledged. Of the perfonality and divine nature of our Saviour I have faid a great deal; and have particularly dwelt upon that decifive declaration, when he faid - I and the Father are one. Tevs

^{*} Dr. Priestley. See Letters to the Members of the New Josephem Church, published in 1791.

Jews immediately infifted, that he made himfelf equal with God; and taxed him with blasphemy. In his answer he admits the words, and the character, which he had assumed: but denies, that there was either blasphemy, or presumption.

As to the Logos proceeding from God, and partaking of his divine nature, I cannot fee any thing in it more difficult to be believed, than in the conception and generation of man, or in the production of the fruits in the field. The operation, whether in earth, or in heaven, is alike mysterious to me, and past my comprehension. Yet I must give up my senses, if I believe not the one; and my reason and religion, if I deny the other: for it is transmitted to me under the highest fanction, and the most unquestionable authority. If there be any difficulty, it arises from wrong reasoning.

For,

¹ John x. 36.

For, as I have before intimated, can it be more extraordinary for God in his infinite wisdom and power to produce from himself a Divinity, the express image of his person and brightness, than for an animal by blind instinct to create the similitude of itself, and produce it's own species? It may be said, that both the instinct and the production are ultimately from God. It is very true. Why then do we presume in any respect to limit the Almighty; and think, that to Omnipotence one operation is more difficult than another?



CONCERNING MELCHIZEDEC KING OF SALEM.

It is faid, upon the return of Abram from the flaughter of Chedorlaomer, and the four Kings in the valley of Shavah, that Melchizedek, King of Salem, who was the priest also of the most High God, brought forth bread and wine, and blessed Abram, and said: Blessed be Abram of the most High God, possessor of Heaven and Earth: And blessed be the most High God, which hath delivered thine enemies into thy hand—And that he (Abram) gave him tithes of all.

There have been a variety of conjectures concerning this passage and a diversity of opinions; which, I think, if we consider the context, and the words of the Apostle St. Paul, will be found by no means obscure, and attended with no great difficulty.

It

¹ Genesis xiv. 18, 19, 20.

It is well known, that it pleased God to manifest himself to the Patriarchs, and Prophets of old, by a personage, whom the Jews looked upon as their Jehovah. was at times styled the Angel of God, the Angel of the Lord, the Angel of the presence; the Angel, that redeemed Jacob from evil; the fame, whom God was pleafed to promife, that he would fend before his fervants; and who is by Malachi styled the Angel of the Covenant. He is faid in the passage above to have been the Priest of the most High God. And by his appearance before Abram he gave the Patriarch an intimation of Christ, the High Priest to come; and of the mystic bread and wine, which would one day be instituted by him. By the Apostle St. Paul we are told, that this great Personage was without father, without mother; without descent; having neither beginning of days, nor end of life. Hence it is manifest, that this could be no other, than the divine Logos; that is, a representation

¹ Heb. vii. 3.

representation of him under a human form: and it is accordingly faid of him, that he was made like unto the Son of God, an image of Christ to come.¹

All this would have appeared very plain, had it not been for a mistake, which has prevailed in almost all the translations; and was first introduced by the Authors of the greek Version. The words in the original are Melchi zedec, and Melech Salem. These, though two of them are somewhat diversified, fignify the King of righteousness, and the King of peace. This is well known: and we have the additional authority of St. Paul, who was a good judge of their meaning.2 Now the two first terms are retained in the versions without any interpretations; and the two other terms are partly tranflated, and partly left, as in the original. The latter is in our Version rendered-The King of Salem; which Salem is generally **fupposed**

Heb. vii. 3. 2 Ibid. vii. 2.

fupposed to fignify Jerusalem. It is inconceivable, what obscurity has been brought upon the history by the words, which are sufficiently plain in the original, being thus left without an explication; and by the character and office of the person being thus introduced, as a proper name. For by these means one of his attributes is represented, as a name of a Canaanitish place.

It may be worth while to take notice of the false glosses, which have hence ensued; and the inconsistences, which have been maintained. In the first place, as the words Melchi zedec have been admitted as a proper name of a man, many have taken much pains to find out, who that man could have been. Jerome fays, that he was supposed to have been Shem the son of Noah. But who can believe, that the Patriarch Shem, if he were ever a King, should have reigned in the idolatrous region of Canaan? According

In Tradit. Heb.

According to the Author of the Chronicon Paschale, he was of the race of Ham. This is equally incredible, that any body of the line of Ham should be a Priest of the most High God. Suidas goes upon the fame principle, and tells us, that he was the fon of Side, the fon of Ægyptus, King of Libya; that he was himfelf King of Canaan, and reigned in Jerusalem, called Salem. He fays farther, that he was King of the Jews, and (sx Isoaiw movov) not only of the Jews, but of the Gentiles in general: and all this in the time of Abram; and before Abram had any child. There was hardly ever fuch a complication of abfurdities. How could a fon of Side, or a fon of Ham, or a fon of Noah, be a perfon, who had neither father nor mother; who was of no descent; and had neither beginning of days, nor end of life? And how could he reign over the Jews, before any of the family of Judah, or of Jacob, were in being?

The

The like mistakes occur concerning Salem, which is represented, as a city. Josephus fays, that Melchizedec reigned there; and that it was the fame as Solyma, which was afterward called Jerusalem." This is a great mistake; for it was called Jerusalem, before the Israelites were in posfession of it: and the name is continually repeated quite through the Scriptures.2 And what is very extraordinary, it was never called Solyma: at least the name does not once occur in the Sacred Writings, neither in the Original, nor in the greek Version. It was a name formed by the Greeks afterwards; who changed 'Ieproady to 'Iepoσολυμα; and who would perfuade the world, that it was compounded, and formed from the greek word Tepos and Solyma. The fame is observable in the etymology of the former name; which has been in like manner by some deduced from 'Iερος and Σαλημ.

It

¹ Ant. lib. i. c. viii. p. 32.

² See Joshua, x, 1. and Judges, i. 21. It is called Jerusalem all through the Old Testament.

It is accordingly faid in the Etymologicum Magnum — Jerusalem was first called Salem; but, when Christ made his appearance there, it was named 'Sequ-oalou, the holy City of Salem. Hence we learn, to what a degree of abfurdity people will go.

But there is not an instance in Scripture of Salem being put for Jerusalem, excepting in those passages in Genesis, where it is so rendered by a great mistake. The only place, where it seems to have been esteemed a proper name, is in some versions of the seventy sixth Psalm, v. 2. where it is said—In Judab is God known—and his tabernacle is in Salem. But here the ancient Greek Version² differs, and gives the sense more truly—nai eyevyngh ev eignyn ô totog autz—And his place (of residence) was made, or founded

^{1 —} ελθων ὁ Χριτος εις αυτην εκληθη Ἱερεσαλημ. Theophilus has been guilty of the fame miftake. — Ἱερεσαλημ, ή προειρημενη Ἱεροσολυμα. Ad. Autol. L. ii. p. 372. Edit. Benedict.

² In this Version see Psalm lxxv. 2.

founded in peace. Analogous to this are the words in Job. Know, thy tabernacle shall be in peace. The kingdom of God is peace. The very God of peace fanctify you wholly. The Apostle speaking concerning this very controverted passage in Genesis says, the King of Salem, that is, the King of peace. And this interpretation is allowed by Suidas, and by every writer, who has given a solution of it, however inconsistent in other respects.

Jerome was aware, that by Salem could not be meant Jerusalem: but he was still persuaded, that it was the name of a city; and (strange to tell) that Melchizedec reigned there. He supposes it to have been the same as Salim near Bethsan, called afterwards Scythopolis: it was also thought to be near Ænon, where John baptized. Salem oppidum est juxta Scythopolim, quod

¹ Job v. 24

² Rom. xiv. 17.

³ I Theff. v. 23.

⁴ Heb. vii. 2.

⁵ Epistola ad Evagrium de Melchizedec. Vol. ii p. 570.

quod usque hodie appellatur Salem: et ostenditur illic Palatium Melchizedec, ex magnitudine ruinarum veteris operis ostendens magnificentiam. Let this palace, which must have existed in the time of Abraham. have been ever fo splendid, and it's ruins as magnificent, as Jerome would perfuade us, yet we may be well affured, that Melchizedec never reigned there. It is, I think, manifest, that there was never any man fo called; nor was Salem a proper name. This account of Jerome is void of all truth, and supported by no authority. What he mentions of Salim, others refer to Sion, just as fancy directs - Εν τω ορεί τω λεγομενω Elow. Suidas.

I have mentioned that Melchi zedec fignifies the King of Righteousness: and, I believe, it is never in the Scriptures given as a name to any earthly Monarch; but to God only. Hence it is faid by Jeremiah—This is his name, The Lord our righteousness.

The

² Jeremiah xxiii. 6.

The Lord of Hosts, the King of glory, the Sun of righteouness, the Branch of righteousess, were all Sacred titles. It is fometimes rendered justice. And it is said, A King shall reign in justice: And God is continually represented as a God of all justice and truth. Hence Jeremiah says, The Lord is the God of truth.

In like manner Melech Salem, the King of peace, was a title, which could not well be given to any Prince of the earth. It feems to be confined folely to the Deity. He is accordingly styled the God of peace.² The God of peace make you perfect:³ The very God of peace fanctify you wholly.⁴ And of the Messiah saith a Prophet—His name shall be called ... The Prince of Peace.⁵

However

¹ Jeremiah x. 10.

² Rom. xv. 33.

³ Heb. xiii, 20.

^{4 1} Thess. v. 23.

⁵ Isaiah ix. 7.

However in respect to Melchizedec, a learned 'Friend fuggested to me, that there is an inftance of a man being called after this manner. This is to be found in the name Adoni-zedec, the Lord of justice; by which a King of Canaan in the days of Joshua was denominated. There is certainly a perfect analogy between them; but with fome difference. For we fee, that the Person, with whom Abram had an interview, was not only described as the King of justice, or righteousness; but also as the Prince of Peace: which renders the character more particular and extraordinary. I believe therefore, that I may still venture to fay, that no mortal was fo highly diffinguished. Add to this, as I have observed before, that these marks of distinction, as applied above, are not properly names, but fignificant and prophetic titles. They belong to a divine Personage, and are peculiar to his character, whose kingdom was to be founded in righteoufness and maintained in peace.

We

Rev. Mr. Peter Roberts of Eton.

We may therefore be affured, that this grand Personage, who appeared to Abram, and who was without beginning of days, and end of life, also without descent, could be no other than the Divine Logos, or Word of God. They were therefore both the fame divine Person under a similar appearance, but at two different times. The former representation in a human form was introduced to give Abram fome intimation of the real everlasting High Priest to come; of whom the former was merely a temporary type: for, though antecedent, he is faid expressly to be made like unto the Son of God. Hence he, as well as the latter, is faid to abide a Priest continually, or for ever. 1

I should therefore think, that the account given by Moses might be rendered in the following manner.

And the King of rightcousness, (the same as) the Prince of peace, brought forth bread and wine; and he was a Priest of the most High God.

And

And he blessed him and said, Blessed be Abram of the most High God; possessor of Heaven and Earth.

And bleffed be the most High God, which hath delivered thine enemies into thy hand: and he (Abram) gave him tithes of all; that is, of all his spoil, which he had taken from the four Kings.

St. Paul could have explained more clearly this wonderful history, if he had thought proper to speak out, and to have afforded the intelligence in his power. But he had a prejudiced people to deal with; who had entertained a preconceived opinion. And we may continually perceive a very wife mode of proceeding, which the Apostles observed, and their great Master before them. This was, never to enter into any cavil about the rendering of names; nor about any popular notions of the Jews; when these notions did not interfere with the truth; and when the Gospel, which

they preached, was, not injured by their acquiescence. They never regarded, whether it was Balaam the fon of Beor, or of Bozar; whether it was Joshua, or Jesus; Elijah or Elias; Eleazar or Lazarus; Quirinus, or Cyrenius; Ίερεσαλημ or Ἱεροσολυμα. They mentioned fuch names, as were in use among the people, to whom they addressed themselves, and as were best understood. Hence St. Paul acquiesces in Melchizedec being admitted as a proper name, because it was fo esteemed by the Hebrews, to whom he wrote. Yet he intimates plainly, that it ought properly to be otherwise understood: for the purport of the history depended upon the true interpretation. And if fo, the words, of which those pretended names were composed, should be accordingly interpreted, and thus admitted for the fake of edification.

As to the bread and wine, which were brought forth to Abram by this Priest of God, they were not offered, as Josephus, and

and Philo maintained, and as Grotius, Le Clerc, and others, have fince supposed, for the refreshment of his little army: for he had enough, and to suffice. He had resused to accept, what the King of Sodom had tendered; and had likewise given tithes of all he had taken: which implies abundance. The bread and wine, thus offered by this great Priest, were significant emblems of the like offerings enjoined afterwards by Christ; which he ordained as a mysterious resemblance of his body and blood. And this, we may suppose, Abram was made to understand; as the whole was intended to give him an insight into the blessings to come.

I am not unsupported in what I say; for this was an opinion of old — Melchizedeck in typo Christi panem et vinum obtulit; et mysterium Christianum in Salvatoris sanguine et corpore dedicavit.

Melchisedeck

¹ Paulæ et Eustoch. Epist. apud Hieron. Vol. iv. P. 547.

Melchisedeck facrificio panis et vini mysterium Dominici corporis et sanguinis expressit.¹

Μελχισεδεκ, Βασιλευς ειρηνης, ὁ Ἱερευς τε Θεε τε ὑψιςε, ὁ τον οινον και τον αρτον την ἡγιασμενην διδες τροφην, εις τυπον ευχαριςιας. και δη έρμηνευεται ὁ Μελχισεδεκ, Βασιλευς δικαιος.
Συνωνυμια δε εςι δικαιοσυνης και ειρηνης.²

As Melchi zedec, the King of Righteoufness was the forerunner, and type, of the Lord of Righteousness, the Holy one, and the Just one; we shall find all, that was said of his Priesthood, fulfilled in Christ—We learn particularly from St. Paul, that it was accomplished. Hence it is said—We have a great High Priest, who is passed into the heavens, Jesus the Son of God.³ Again whither

^{*} Incerti — ad Demetriadem Virginem Epist. apud Hieron. Vol. v. p. 14.

^a Clem. Alexand. Strom. Lib. iv. p. 637.

³ Heb. iv. 14.

whither (into which heavens) the forerunner is for us entered, even Jesus, made an High Priest after the order (not of Levi, nor of any mortal, but) of Melchi zedec, the Prince of Righteousness. We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens. He is made an High Priest for ever. And the former High Priest, who was seen by Abram, was formed after his likeness.

Hence I think, that the passage in St. Paul's Epistle, where he is particularly defcribing the Person, of whom we have been treating, may be explained in the following manner.

⁵ For this person, whom you call Melchisedec, the King of Salem, Priest of the most High God, who met Abram returning from the slaughter

Heb. vi. 20. 2 Ibid. viii. 1.

³ Heb. vi. 20. * Ibid. vii. 3.

⁵ Heb. vii. 1.

flaughter of the kings, and bleffed him; to whom also Abram gave a tenth part of all (his spoils and booty;) first being by interpretation, the King of Righteousness, and after that also King of Salem, which is the King of peace, (two fignificant titles, and not properly names) being also without father, without mother, without descent, having neither beginning of days, nor end of life, (consequently not mortal, nor having any relation to the fons of men) but made like unto the Son of God; (the prior being made in conformity to the latter, and therefore, alius et idem, the very Logos in a human form, and a representation of Christ, who was to come in the flesh) This Person, I say, like the Son of God, and the very Son of God, abideth a Priest continually.

It is from this description, that I have been induced to affert, that this King of Righteousness, who appeared to Abram in a human shape, was the Word of God, called also

¹ Heb. vii. 1, 2, 3.

also Jehovah, and the Angel of the Lord. He was the fame in respect to heavenly effence as the Logos, or Word of God; and his representative in a bodily form. Hence our Saviour is described by the Prophets, as a righteous Branch: as a King who was to reign, and prosper; and whose name was to be the Lord our Righteousness.1 He was accordingly in a more permanent manner manifested in the flesh; and maintained the character, to which he was appointed. Thus we find, that for the understanding of these truths it is necessary, that the terms, of which we have been treating, should be literally translated, and not left as proper2 names undefined,

¹ Jerem. xxiii. 5, 6. Ifaiah xxxii. 1.

² I am fensible, that, to substitute titles or attributes in the room of names, may appear uncouth, especially to an ear, which has been otherwise habituated. But to say, that the King of Righteousness met Abram is not a whit more strange, than if we were to say—The Lord of Righteousness met Abram—The Lord of Justice will avenge—The God of Peace will comfort—The Lord of Hosts will go forth—The Angels of the Lord met him. Gen. xxxii. 1.

undefined, though they are in some degree, and for good reasons, thus admitted by St. Paul.

For I am perfuaded, as I have intimated before, that the Apostle in his account of this passage of the Mosaic history was unwilling to combat the popular opinion of the Jews. He therefore uses a proper precaution, that he may not give unnecessary offence; and at the same time discovers the truth. He accordingly affords a just character of the divine Person, who appeared, at two intervals; and shews, who he was, without declaring, who he was not: which however is made apparent from his precise and significant description.



CONCERNING A MODE OF EXPLANATION USED BY SOME MISSIONARIES.

It is faid of the Spanish Missionaries in America, that, when they would explain the divine hypostasis, they for an emblem make use of the figure of a tree with two branches, to fhew, that unity is confiftent with degrees of partition, and perfonality. Hence by a proper analogy they propose, and afterwards folve, all the objections, and difficulties, by this description of the type, which have at times been raifed in respect to the primary object, alluded to under this representation. They therefore ask, if this stately Tree be one or more: and it is answered, that there are certainly three portions, divided, but not feparated, being in strict union, Three in One. If it be objected by those, to whom they address themselves, that then the converse must likewise be true, and One must be Three, which implies a contradiction; this is over-ruled by the object delineated before

before their eyes, where they fee to a demonstration, that Unity may be dilated to Plurality, and the connexion, and union preferved. They are farther taught, that two of the portions are derivatives, which are thus in strict union with the Tree itself; and remain firmly connected, and in some degree embodied, though diversified in respect to order and destination. They are therefore co-existent with the parent Tree: for they are of the same original with the body from the first, though posterior in respect to their protrusion, and division, and they form collectively one and the same object.



CONCERNING SOME VERY CURIOUS DOC-TRINES OF THE ANCIENT CHINESE,

TAKEN FROM

MEMOIRES CONCERNANT L'HISTOIRE, &c.
CHINOIS PAR LES MISSIONAIRES DE
PEKIN. 1776. TOM. I.

ALSO FROM

THE ANCIENT CHOU-KING. A PARIS 1770.

I have mentioned, that the Jews had certainly traces of the Supreme Hypostasis; that their Jehovah, the Angel of the Covenant, was no other than the second Person in that Triad; that he under the Father was the great operator in the work of creation; that he appeared to their Fathers; and that they looked up to him as their guardian Deity. They were likewise not ignorant of the Holy Spirit, which cooperated in all things, by which God garnished the heavens. Thou sendest forth thy Spirit, and they are created: and thou renewest the face of

the earth. With these first principles of divine knowledge the Jews were of old acquainted: and these, together with other intelligence from the History of Moses, I imagine, they brought into China, when they at times were admitted into that country, particularly into the province of Honan. Their admission may have been not long after their first captivity. Though some of the articles may not be quite to my present purpose, yet I will not omit them; as they will, I believe, prove very satisfactory to the Reader.

Some of these extracts are taken from the Chinese historian Lo-pi, who lived in the Dynasty of Song, about eight hundred years ago. But the books, to which he applied for intelligence, and from which he quotes, are of far more early date. They are of the highest antiquity, and are said to have been written many ages before the Christian Æra.

Others

¹ Pfalm civ. 30.

Others are taken from the Chou-king, which is esteemed to be the most facred book among the Chinese; and is held in the same reverence, as the Pentateuch of Moses is among the Jews; and supposed to be of greater antiquity. The book L'Y-king, and Ta-tchouen are as old as Confucius, who was five hundred years before Christ.

What I have mentioned, that the Spanish Missionaries express by a tree with two arms, the Chinese of old represented by an emblem which bears a strong analogy to it. This was a sigure like the Greek Upsilon, Y, which they called u, or rather y. And the book, in which the mystery is explained, has the name of L'Y-king—the Book of Y: which is extraordinary.

² Lo-pi dit, qu'il a connu par L'Y-king dans l'article Ta-tchouen (L'Y-king est le nom du plus ancien, du plus obscur, et du plus estimé de tous les monuments,

que

^{*} Chou-king. Discours Preliminaire, p. xLv.

² Note 2. Ibid.

que le Chine nous ait conserves) que le Ciel et la Terre ont un commencement. Et il ajoûte, que, si cela se dit de la Terre et du Ciel, à plus forte raison doit-il se dire de l'Homme.

Dans le chapitre 'Su-koua, (un autre petit Traité, qu'on trouve dans le même livre) on parle forte clairement de l'origine du monde. Après qu'il y eut un Ciel et une Terre, dit le texte, toutes les choses matérielles furent formées: Ensuit il y cut le male et la femelle; puis le mari et la femme, &c.

² Dans le Hi-tse (ce qui Lo-pi a appellé cì dessu Ta-tchouen) on lit ces paroles. L' Y possède le Grand Terme. — Lo-pi expliquant cet endroit du Hi-tse dit, que le Grand Terme est la Grande Unité et le Grand Y: que l' Y n' a ni corps ni sigure: et que tout ce, qui a corps et sigure, a été fait par ce, qui n' a ni sigure ni corps.

La

^{- *} Page xLv. Su-koua, un autre petit Traité, dont on fait Confucius Auteur.

² Ibid.

La tradition port, que le Grand Terme ou la Grand Unité comprends Trois: qu' Un est Trois; et que Trois sont Un.

Le charactere Y, dit Vang-chin, ne marque point ici un livre nommé Y: mais il faut scavoir, que au commencement, quand il n'y avoit point encore de Grand Terme, dès-lors existoit une raison agissante et inépuisable, qui aucune image ne peut représenter, qui aucun nom ne peut nommer, qui est infinie en toutes manieres, et à laquelle on ne peut rien ajoûter.

OF THE POWER STYLED TAO.

3 Tao est vie; le premier a engendré le second; les deux ont produit le troisieme; les trois ont faites toutes choses. Cclui, qui l'ésprit apperçoit, et qui l'œil ne peut voir, se nomme Y.

LETTRE

^{*} Chou-king. Difcours Preliminaire, p. xLv1.

² Ibid. p. xLVII.

³ Memoires Chinois, Vol. i. p. 142.

LETTRE SUR LES CARACTERES CHINOIS.
A PEKIN. 1776.

² Parmi les anciens Caracteres Chinois, qui ont eté conservés, on trouve celui-ci A. Selon le Dictionaire de Kang-hi, ce caractere fignifie Union. Ecoutons les Chinois fur son analyse. Selon le Choue-ouen, ce livre si vanté, \(\times \end{array} est trois unis en un. \(-\text{Lieou-chou-} \) thing hoen, qui est une explication raifonée et scavante des plus anciens Caracteres s'exprime ainsi. \(\Delta \) fignifie union intime, barmonie, le premier bien de l'homme, du ciel, et de la terre. C'est l'union des trois Tsai. (Tsai signific principe, puissance, babilité, dans le Tao:) car unis, ils dirigent ensemble, créent, et nourissent. L'image 7 (trois unis en une seule sigure) n'est pas si obscure en elle même: cependant il est difficile d'en raisonner sans se tromper, il n'est pas aisé d'en parler. Je connois la délicatesse de notre

^{*} Memoires Chinois, Vol. i. p. 299.

motre siècle, et la rigueur de plus sages Critiques, dès qu'il s'agit de Religion. Malgré cela, J'ose conjecturer, que le caractere · Δ pouroit avoir eté chez les anciens Chinois le symbole de la trèsadorable Trinité. — On trouve dans les anciens livres une soule de textes, qui sont croire, que les anciens Chinois connoissoint ce grand mystere. Le livre Sée-ki dit, Autresois l'Empereur sacrisioit solemnellement de trois en trois ans a l'Esprit, Trinité en unité — Chin-San-ye.

² Hiu-chin a vécu sou la Dynastie du Han, entre l'an 209 avant J. C. et l'an 190 après J. C. ³ Hiu-chin, expliquant le caractere Y, dit ces paroles. Au premier commencement La Raison (the Aoyos of Philo and the Scriptures) subsistoit dans l'unité; c'est elle, qui sit et divisa le Ciel et la Terre, convertit et persectionna toutes choses.

I close

Memoires Chinois, V. i. p. 299, 300.

² Note 3. Chou-king, p. XLIX.

³ Chou-king, ibid.

I close with one more reference to the Memoires Chinois, V. i. p. 105.

La création du Monde et de l'Homme, l'etat d'innocence, la chûte d'Adam, et la longue vie des premiers hommes, font articulés aussi clairement, qu'on peut le desirer dans nos anciennes Chroniques. Celui, qui est lui-meme son principe, et sa racine, dit Tchouan-tsée, a fait le Ciel, et la Terre.

I have mentioned, that this intelligence may have possibly been obtained from some Jews of the dispersion. From whatever source it was derived, the history is very extraordinary.

ERRATA.





